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1844



*ΞΕΝΟΦΩΝΤΟΣ*

*ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.*

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XENOPHON'S MEMORABILIA

II

OF

SOCRATES,

WITH ENGLISH NOTES,

BY

ALPHEUS S. PACKARD,

PROF. OF RHETORIC AND ORATORY AND CLASSICAL LITERATURE,  
BOWDOIN COLLEGE.

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## P R E F A C E .

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THE Editor has endeavored to supply what he has for some time deemed a desideratum in our course of liberal study. As affording an introduction to the Greek Philosophy and Morals, no one of the Greek Classics is more valuable to the student than the *Memorabilia* of Xenophon ; while at the same time, on account of the matchless simplicity and elegance of its style and the variety and spirit of its matter, no one is more attractive. It will be found particularly useful to students in Theology or to those who expect to become such, exhibiting, as it does, with so much clearness and fidelity, the sentiments and opinions of one whose life and character was a light shining in the midst of darkness, and also bringing under review the philosophy and morals of the most enlightened period of the pagan world.

In his part of the labor the Editor has availed himself without scruple of all the aids which he could command, and has endeavored to meet what he supposes to be the wants of students in general, being guided, particularly in his attempts to exhibit the ideas which prevailed on philosophical subjects in the age of Socrates, somewhat by his recollections of his own difficulties when he himself was a pupil.

As it regards the grammatical notes and comments he has sought to excite the pupil to observe and to inquire for himself, rather than to relieve him from the necessity of labor.

The Editor makes no pretensions in respect to the text. He has made the edition of Xenophon in the *Bibliotheca Classica* published by Weigelius at Leipsic in 1819 under the superintendence of G. H. Schaefer, Prof. of Philosophy in the



University of Leipsic, the basis of the present, comparing it diligently with the editions of Weiske, of Schneider published at Leipsic in 1829 under the editorial care of Bornemann, and the still more recent one of Dindorf, and admitting such alterations in the text of Schaefer as commended themselves to his judgment. Two or three passages not suitable to be read in college or school classes have been omitted. Living at a distance from the place of publication, he could not superintend in person the printing, but he has reposed great confidence in a press which has gained for itself a high reputation for taste and accuracy.

*Bowd. College, Sept. 1839.*

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Having been called upon sooner than was anticipated to prepare for a new edition, the Editor has not done so much in this way as he intended. The errors of the former edition have been corrected so far as they have been detected; and it is hoped, that few remain to mar the text or perplex the reader.

In this revision, the edition published by Tauchnitz in 1828 under the care of Weise, has been compared.

*Bowd. College, Oct. 1840.*

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

CAP. I.

Crimini primo Socrati publice objecto respondetur, ita, ut Socratem neque contemptorem patriorum Deorum neque novorum auctorem fuisse, doceatur.

Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἶη θανάτου τῇ πόλει· ἡ μὲν γὰρ γραφὴ καὶ αὐτοῦ τοιάδε τις ἦν· **ΛΙΙΚΕΙ ΣΩΚΡΑΤΗΣ, ΟΤΣ ΜΕΝ Η ΠΟΛΙΣ ΝΟΜΙΖΕΙ ΘΕΟΤΣ, ΟΤ ΝΟΜΙΖΩΝ, ΕΤΕΡΑ ΔΕ ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ΕΙΣΦΕΡΩΝ· ΛΙΙΚΕΙ ΔΕ ΚΑΙ ΤΟΤΣ ΝΕΟΤΣ ΔΙΑΦΘΕΙΡΩΝ.**

(2) *Πρῶτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὐς ἡ πόλις νομίζει θεοὺς, ποίῳ ποῖ ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν· καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλλητο γὰρ, ὥς φαίη Σωκράτης, τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὅθεν καὶ μάλιτά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν.* (3) *Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νο-*

μῶζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβό-  
λοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν,  
οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ  
συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς  
διὰ τούτων αὐτὰ σημαίνειν, καὶ κεῖνος σὺτως ἐνόμι-  
ζεν. (4) Ἀλλ' οἱ μὲν πλεῖστοί φασιν ὑπὸ τε τῶν  
ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ  
προτρέπεσθαι· Σωκράτης δὲ ὥσπερ ἐγίνωσκεν, οὕ-  
τως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν· καὶ  
πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ  
δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ  
τοῖς μὲν πειθόμενοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-  
θόμενοις μετέμελε. (5) Καίτοι τίς οὐκ ἂν ὁμολο-  
γήσειεν, αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλα-  
ζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφό-  
τερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα  
κᾶτα ψευδόμενος ἐφαίνετο· δῆλον οὖν, ὅτι οὐκ ἂν  
προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν· ταῦτα δὲ  
τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς,  
πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; (6) Ἀλλὰ μὴν ἐποίει  
καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγ-  
καῖα συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ'  
ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων ὅπως ἀποβή-  
σοιτο, μαντευσομένους ἔπεμπεν, εἰ ποιητέα· (7) καὶ  
τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν  
μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ  
χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν  
τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομι-

κὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμῃ αἰρετιέα ἐνόμιζεν εἶναι. (8) τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται. οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει. οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν. οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν. οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται. οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. (9) Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη. δαιμονᾶν δὲ καὶ τοὺς μαντευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι διακρίνειν. οἷον, εἴ τις ἐπερωτᾷ, πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζευγὸς λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον. ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον. ἢ ἃ ἔξεστιν ἀριθμῆσαντας ἢ μειρῆσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγήτο. ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν. ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι. τοὺς θεοὺς γὰρ, οἷς ἂν ὥσιν ἴλεω, σημαίνειν.

(10) Ἀλλὰ μὴν ἐκεῖνός γε αἰετὸς μὲν ἦν ἐν τῷ φανερῷ· πρωΐ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰετὸς τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. (11) Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν· οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων· ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυε. (12) Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπεια εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν. (13) Ἐθαύμαζε δὲ, εἰ μὴ φανερὸν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλήλους. (14) Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δευρὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτι οὖν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐδ' ἱερὸν οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν

τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι. Τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι, τοῖς δὲ ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα, τοῖς δὲ οὐδὲν ἂν ποτε κινήσθαι· καὶ τοῖς μὲν πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἂν γενέσθαι ποτὲ οὐδὲν, οὔτε ἀπολεῖσθαι. (15) Ἐσκόπει δὲ περὶ αὐτῶν καὶ ἰάδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μανθάνοντες ἡγοῦνται τοῦθ', ὅ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῃ ἂν βούλωνται, ποιήσεν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσεν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται. (16) Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτοὺς δὲ περὶ τῶν ἀνθρώπείων αἰεὶ διελέγετο σκοπῶν, τί εὐσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς δὲ ἀγνοούντας ἀνδραποδάδεις ἂν δικαίως κεκληθῆναι.

(17) Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμασιόν, ὑπὲρ τούτων περὶ αὐτοῦ

πεχόνῃ οὐδ' ὑποδέσκει οὔτε τῇ ἄλλῃ διαίτῃ . οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα. (6) Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. (7) Ἐθαύμαζε δὲ, εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πρᾶττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔχειν, φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. (8) Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον αὐτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

(9) Ἀλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὡς μωρὸν εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι, κυβερνήτῃ δὲ μηδὲνα ἐθέλειν χρῆσθαι κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἃ πολλῶν ἐλάττονας βλάβας ἀμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώσης πολιτείας,

καὶ ποιεῖν βιαίους. (10) Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκούοντας, καὶ νομίζοντας ἱκανοὺς εἶναι τὰ συμφέροντα διδάσκειν τοὺς πολίτας, ἥκιστα γίγνεσθαι βιαίους, εἰδότας ὅτι τῇ μὲν βίᾳ πρόσσειν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίγνεται· οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς χαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσκούων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὺν ἄνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. (11) Ἀλλὰ μὴν καὶ συμμάχων, ὁ μὲν βιάζεσθαι τολμῶν δέουσι ἂν οὐκ ὀλέγων, ὁ δὲ πείθειν δυνάμενος, οὐδενός· καὶ γὰρ μόνος ἡγοῖται ἂν δύνασθαι πείθειν· καὶ φρονεῖν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοισι ἂν μάλλον, ἢ ζῶντι πειθομένῳ χρησθῆναι;

(12) Ἀλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐπιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατός τε καὶ βαιότατος ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. (13) Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν, ὡς ἐγένετο, δηγήσομαι. (14) Ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρι τοῦτω φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε



πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομασ-  
τοιτάτω γενέσθαι· ἤδεσαν δέ, Σωκράτην ἀπ' ἐλα-  
χίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν  
ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ δια-  
λεγομένοις αὐτῇ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως  
βούλοιο. (15) Ταῦτα δὲ ὁρῶντε καὶ ὄντε, οἷω  
προεῖρησθον, πότερόν τις αὐτῷ φῆ τοῦ βίου τοῦ Σω-  
κράτους ἐπιθυμήσαντε καὶ τῆς σφροσύνης, ἣν ἐκεί-  
νος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαν-  
τε, εἰ ὁμιλησαίτην ἐκεῖνον, γενέσθαι ἂν ἱκανωτάτω  
λέγειν τε καὶ πράττειν; (16) Ἐγὼ μὲν γὰρ ἡγοῦ-  
μαι, θεοῦ διδόντιος αὐτοῖν ἢ ζῆν ὅλον τὸν βίον,  
ὥσπερ ζῶντα Σωκράτην, ἐώρων, ἢ τεθνάναι, ἐλέσθαι  
ἂν αὐτῷ μᾶλλον τεθνάναι. Ἀήλω δ' ἐγενέσθην ἐξ  
ᾧ ἐπραξάτην· ὥς γὰρ τάχιστα κρείττιστε τῶν συγ-  
γιννομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε  
Σωκράτους ἐπρατιέτην τὰ πολιτικά, ὥνπερ ἕνεκα  
Σωκράτους ὠρεχθήτην.

(17) Ἴσως οὖν εἶποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν  
τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν  
τοὺς συνόντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο  
μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ  
αὐτοὺς δεικνύντας τε τοῖς μαθητάνοισιν, ἢ περ αὐτοὶ  
ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζον-  
τας. (18) Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς  
ξυνοῦσιν ἑαυτὸν καλὸν ἀγαθὸν ὄντα, καὶ διαλεγό-  
μενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρω-

πίτων. Οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, οὐ φοβουμένῳ, μὴ ζημιοῖντο ἢ παῖδιον ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε πράτιστον εἶναι τοῦτο πράττειν.

(19) Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδὲ ὁ σώφρων ὑβριστὴς, οὐδὲ ἄλλο οὐδέν, ὧν μάθης ἐστιν, ὁ μαθὼν ἀνεπισιτήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσχοῦντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσχοῦντας οὐ δυναμένους· οὔτε γάρ, ἃ δεῖ, πράττειν, οὔτε, ὧν δεῖ, ἀπέχεσθαι δύνανται. (20) Διὰ καὶ τοὺς υἱεῖς οἱ πατέρες, καὶ ὥσι σώφρονες ὅμως, ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὅ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξαι· ἦν δὲ κακοῖσι  
Συμμίσγης, ἀπολεῖς καὶ τὸν ἐόντα νόον,

καὶ ὁ λέγων,

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακὸς, ἄλλοτε δ' ἐσθλός.

(21) Καὶ γὰρ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπὼν τοὺς μὴ μελειῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅτιαν

δὲ τῶν νουθαιτικῶν λόγων ἐπιλάιθηταί τις, ἐπιλέλῃ-  
 σται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπι-  
 θυμεῖ· τούτων δὲ ἐπιλαθόμενον οὐδὲν θαυμαστὸν  
 καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. (22) Ὅρῳ δὲ  
 καὶ τοὺς εἰς φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς  
 ἔρωτας ἐγκυλισθέντας, ἥτιον δυναμένους τῶν τε δε-  
 όντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι·  
 πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φεῖδεσαι,  
 πρὶν ἐρᾶν, ἐρασθέντες οὐκ εἶναι δύνανται· καὶ τὰ  
 χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο  
 κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέ-  
 χονται. (23) Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαν-  
 τα πρόσθεν, αὐτοῖς μὴ σωφρονεῖν, καὶ δίκαια δυνη-  
 θέντα πράττειν, αὐτοῖς ἀδυνατεῖν; Πάντα μὲν οὖν  
 ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι,  
 οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι  
 συμπεφυτευμένοι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐ-  
 τὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε  
 καὶ τῷ σώματι χαρίζεσθαι.

(24) Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν  
 Σωκράτει συνήστην, ἐδυνάσθη, ἐκείνῳ χρωμένῳ  
 συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκεί-  
 νου δ' ἀπαλλαγέντε, Κριτίας μὲν φυγὼν εἰς Θεττα-  
 λίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιο-  
 σύνη χρωμένοις. Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλ-  
 λος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν φηρῶμενος,  
 διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις

ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων  
 διαθροπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ  
 ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων  
 ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσε-  
 ως, οὕτω καὶ κείνος ἡμέλησεν αὐτοῦ. (25) Τοιούτων  
 δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει,  
 ἐπλημένῳ δ' ἐπὶ πλούτῳ, πεφυσημένῳ δ' ἐπὶ δυνάμει,  
 διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ  
 πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ  
 Σωκράτους γεγονότε, τί θαυμαστόν, εἰ ὑπερηφάνῳ  
 ἐγενέσθην; (26) Εἴτα, εἰ μὲν τι ἐπλημμελησάτην,  
 τούτου Σωκράτην ὁ κατήγορος αἰτιάται; ὅτι δὲ νέω  
 ὄντι αὐτῷ, ἥνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεσ-  
 τάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐ-  
 δενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιός εἶναι;  
 (27) Οὐ μὴν τὰ γε ἄλλα οὕτω κρίνεται· τίς μὲν  
 γὰρ ἀνλητὴς, τίς δὲ κιθαριστὴς τίς δὲ ἄλλος διδάσ-  
 καλος ἱκανοὺς ποιήσας τοὺς μαθητὰς, ἐὰν πρὸς ἄλ-  
 λους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου;  
 τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ  
 σῶφρονι ἢ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονη-  
 ρὸς γένηται, τὸν πρόσθεν αἰτιάται; ἀλλ' οὐχ ὅσφ  
 ἂν παρὰ τῷ ὑστέρῳ χεῖρων φαίνηται, τοσούτῳ μᾶλ-  
 λον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἱ γε πατέρες αὐ-  
 τοὶ ξυνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων,  
 οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. (28) Οὐ-  
 ῖω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν  
 αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς

εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικάως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

(29) Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπῆνει, δικαίως ἂν ἐπειμᾶτο. Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρωῶντα Εὐθυδήμου, καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε, φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐκ ἔχον ἀνδρὶ καλῷ κάγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν, ὥσπερ τοὺς πτωχοὺς, ἱκετεύοντα, καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδεὶς ἀγαθοῦ. (30) Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι οἱ ὑἱόν, τι δοκοῖ πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνήσθαι, ὥσπερ τὰ ὑἷδια τοῖς λίθοις. (31) Ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτε τῶν Τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκεῖνον, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλον πρὸς τοὺς πολλοὺς· οὔτε γὰρ ἔγωγε οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοέναι ἡσθόμην. (32) Ἐδήλωσε δὲ· ἐπεὶ γὰρ οἱ Τριάκοντα πολλοὺς

μέν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον,  
 πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σω-  
 κράτης, ὅτι θαυμαστόν οἱ δοκοῖ ἐῖναι, εἴ τις, γενό-  
 μενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους  
 τε καὶ χεῖρους ποιῶν, μὴ ὁμολογῇ κακὸς βουκόλος  
 εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις, προστα-  
 τής γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας  
 ἐλάττους καὶ χεῖρους, μὴ αἰσχύνοιτο, μηδ' οἷοιτο  
 κακὸς εἶναι προστατῆς τῆς πόλεως. (33) Ἀπαγ-  
 γελθέντις δὲ αὐτοῖς τούτου, καλέσαντες ὁ τε Κριτίας  
 καὶ ὁ Χαρικλῆς τὸν Σωκράτην, τὸν τε νόμον  
 ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέ-  
 γεσθαι. Ὁ δὲ Σωκράτης ἐλήρειτο αὐτῷ, εἰ ἐξείη  
 πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προηγορευμένων.  
 Τῷ δ' ἐφάτην. (34) Ἐγὼ τοίνυν, ἔφη, παρεσκεύα-  
 σμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι'  
 ἀγνοίαν λάθω τι παρανομήσας, τοῦτο βούλομαι σα-  
 φῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων  
 τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες,  
 ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς.  
 Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη  
 τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον  
 ὅτι πειρατέον ὀρθῶς λέγειν. (35) Καὶ ὁ Χαρικλῆς  
 ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς,  
 τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς  
 νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης, Ἰνα  
 τοίνυν, ἔφη, μὴ ἀμφίβολον ἦ, ὥς ἄλλο τι ποιῶ ἢ τὰ  
 προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ

νομίζεῖν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρι-  
κλῆς, "Οὐου περ, εἶπε, χρόνου βουλευέειν οὐκ ἔξεστιν,  
ὥς οὐπω φρονίμοις οὔσι· μηδὲ σύ διαλέγου νεωτέ-  
ροις τριάκοντα ἐτῶν. (36) Μηδέ, ἂν τι ὠνώμαι,  
ἔφη, ἦν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι  
ὅποσος πωλεῖ; Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρικλῆς·  
ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἰώθας, εἰδὼς πῶς  
ἔχει, τὰ πλεῖστα ἐρωτᾷν· ταῦτα οὖν μὴ ἐρώτα.  
Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος,  
ἐὰν εἰδῶ, οἷον, ποῦ οἰκεῖ Χαρικλῆς; ἢ, ποῦ ἐστι  
Κριτίας; (37) Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρι-  
κλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐτοίμῳ σε ἀπέχε-  
σθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ  
τῶν τεκτόνων καὶ τῶν χαλκέων. καὶ γὰρ οἶμαι αὐ-  
τοὺς ἤδη κατατετριφῆναι διαθρυλλουμένους ὑπὸ σοῦ.  
Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τού-  
τοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων  
τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ  
τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττει, ὅπως μὴ  
καὶ σὺ ἐλάτιους τὰς βούς ποιήσης. (38) Ἐνθα  
καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ  
περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.  
Οἷα μὲν οὖν ἡ συνουσία ἐγγόνει Κριτία πρὸς Σω-  
κράτην, καὶ ὡς εἶχον πρὸς ἀλλήλους, εἴρηται.  
(39) Φαίην δ' ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παί-  
δευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ  
Ἀλκιβιάδης οὐκ, ἀρέσκοντος αὐτοῖς Σωκράτους,  
ὠμιλησάτην, ὃν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθύς

ἐξ ἀρχῆς ὥρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει ξυνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχέ-  
 ρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πο-  
 λιτικά. (40) Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν εἰ-  
 κοσὶν ἔτων εἶναι, Περικλεῖ ἐπιτρόφῳ μὲν ὄντι ἑαυ-  
 τοῦ, προστάτῃ δὲ τῆς πόλεως, τοιαύδε διαλεχθῆναι  
 περὶ νόμων. (41) Εἰπέ μοι, φάναι, ὦ Περικλεῖς,  
 ἔχοις ἄν με διδάξαι, τί ἐστι νόμος; Πάντως δήπου,  
 φάναι τὸν Περικλέα. Δίδαξον δὴ πρὸς τῶν θεῶν,  
 φάναι τὸν Ἀλκιβιάδην· ὡς ἔγωγ' ἀκούων τῶν  
 ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσὶν, οἷμαι μὴ  
 ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα,  
 τί ἐστι νόμος. (42) Ἀλλ' οὐδέν τι χαλεποῦ πράγ-  
 ματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα,  
 βουλόμενος γινῶναι τί ἐστι νόμος· πάντες γὰρ οὗ-  
 τοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκι-  
 μάσαν ἔγραψε, φράζον ἃ τε δεῖ ποιεῖν καὶ ἃ μὴ.—  
 Πότερον δὲ τὰγαθὰ ἐνόμισαν δεῖν ποιεῖν, ἢ τὰ κακά;  
 Τὰγαθὰ, νὴ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακά,  
 οὐ. (43) Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου  
 ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὃ τι  
 χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἂν  
 τὸ κρατοῦν τῆς πόλεως βουλευσάμενον ἃ χρὴ ποιεῖν  
 γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρα-  
 τῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἃ χρὴ ποιεῖν,  
 καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων,  
 φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. (44)  
 Βία δὲ, φάναι, καὶ ἀνομία τί ἐστίν, ὦ Περικλεῖς;



ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥτιω μὴ πείσας, ἀλλὰ  
 βιασάμενος ἀναγκάσῃ ποιεῖν ὅ τι ἂν αὐτῷ δοκῇ;  
 "Εμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα  
 τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν  
 γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τὸν Περικ-  
 κλέα· ἀνατίθεται γὰρ τὸ ὅσα τύραννος μὴ πείσας  
 γράφει, νόμον εἶναι. (45) "Ὅσα δὲ οἱ ὀλίγοι τοὺς  
 πολλοὺς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι,  
 πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; Πάντα  
 μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας  
 ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία  
 μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλη-  
 θος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ  
 πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; (46) Μάλα  
 τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ· καὶ ἡμεῖς  
 τηλικούτοι ὄντες, δεινοὶ τὰ τοιαῦτα ἤμεν· τοιαῦτα  
 γὰρ καὶ ἐμελειῶμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ  
 σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην  
 φάναι· Εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην,  
 ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα! (47) Ἐπεὶ  
 τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον κρείτ-  
 τονες εἶναι, Σωκράτει μὲν οὐκ εἶ προσήεσαν· οὐ-  
 τε γὰρ αὐτοῖς ἄλλως ἤρεσκεν· εἴτε προσέλθοιεν,  
 ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ  
 τῆς πόλεως ἔπραττον, ὧν περ ἔνεκεν καὶ Σωκράτει  
 προσῆλθον. (48) Ἄλλα Κρίων τε Σωκράτους ἢν  
 ὁμιλητῆς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ  
 Ἑρμοκράτης, καὶ Σιμίας, καὶ Κέβης, καὶ Φαι-

δώνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δη-  
μηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ' ἵνα καλοὶ τε  
καγαθοὶ γεγόμενοι, καὶ οἴκῳ καὶ οἰκείαις καὶ οἰκεί-  
οις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο κα-  
λῶς χρῆσθαι· καὶ τούτων οὐδεὶς, οὔτε νεώτερος  
οὔτε πρεσβύτερος ὢν, οὐτ' ἐποίησε κακὸν οὐδέν, οὐτ'  
αἰτίαν ἔσχεν.

(49) Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς  
πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς  
ξυνόντας αὐτῷ σοφωτέρους αὐτοὺς ποιεῖν τῶν πατέ-  
ρων, φάσκων δέ, κατὰ νόμον ἐξεῖναι παρανοίας  
ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώ-  
μενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νό-  
μιμον εἶη δεδεύθαι. (50) Σωκράτης δὲ τὸν μὲν  
ἀμαθίας ἔνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν  
ᾤετο δεδεύθαι ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτοὺς  
ἐπίσταται· καὶ τῶν τοιούτων ἔνεκα πολλάκις ἐσκό-  
πει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαι-  
νομένους ᾤετο συμφερόντως ἂν δεδεύθαι καὶ αὐτοῖς  
καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα  
δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.  
(51) Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ  
μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς  
ἐποiei ἐν αἰτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ ξυνοῦσι, λέ-  
γων, ὥς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομέ-  
νους οἱ συγγενεῖς ὠφελούσιν, ἀλλὰ τοὺς μὲν οἱ ἰα-  
τροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. (52) Ἐφη  
δὲ, καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς οὐδέν ὄφε-

λος εὖνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται·  
μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς  
εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους·  
ἀναπελίδοντα οὖν τοὺς νέους αὐτὸν, ὡς αὐτοὺς εἴη σο-  
φώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,  
οὕτω διατιθέναι τοὺς αὐτῷ ξυνόντας, ὥστε μηδαμοῦ  
παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. (53)  
Ἐγὼ δὲ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ  
τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα·  
καὶ πρὸς τούτοις γε δὴ, ὅτι τῆς ψυχῆς ἐξελευθούσης,  
ἐν ἧ μόνῃ γίνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτά-  
του ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζου-  
σιν. (54) Ἐλεγε δὲ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ,  
ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν  
ἄχρεϊον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῃ  
παρέχει· αὐτοὶ τε γὰρ αὐτῶν ὄνυχάς τε καὶ τρίχας  
καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι  
μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτεμένειν καὶ  
ἀποκάειν, καὶ τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ  
μισθὸν τίνειν· καὶ τὸ σίαιλον ἐκ τοῦ στόματος ἀπο-  
πύουσιν ὡς δύνανται πορρώτατά, διότι ὠφελεῖ μὲν  
οὐδὲν αὐτοὺς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον. (55)  
Ταῦτ' οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ζῶντα κατο-  
ρύττειν διδάσκων, ἑαυτὸν δὲ καταιέμνειν, ἀλλ' ἐπι-  
δεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι· καὶ παρεκάλει  
ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφε-  
λιμώτατον, ὅπως, ἐάν τε ὑπὸ πατρὸς ἐάν τε ὑπὸ  
ἀδελφοῦ ἐάν τε ὑπ' ἄλλου τινὸς βούληται τιμαῖσθαι,

μη τῷ οἰκέϊος εἶναι πιστευόντων ἀμελῆ, ἀλλὰ πειρά-  
ται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος  
εἶναι.

(56) Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξο-  
τάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ  
τούτοις μαρτυρίοις χρῶμενον, διδάσκειν τοὺς ξυνό-  
ντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου  
μὲν τὸ,

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτὸν, ὡς ὁ ποιητὴς κελεύει μηδενὸς  
ἔργου μῆτε ἀδίκου μῆτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ  
καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. (57) Σωκράτης δ'  
ἐπειδὴ ὁμολογήσατο, τὸ μὲν ἐργάτην εἶναι ὠφέλι-  
μόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργον  
βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι  
ἀγαθόν, τὸ δὲ ἀργεῖν κακόν· τοὺς μὲν ἀγαθόν τι  
ποιοῦντας ἐργάζεσθαι τε ἔφη, καὶ ἐργάτας εἶναι·  
τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμι-  
ον ποιοῦντας ἀργούς ἀπεκάλει. Ἐκ δὲ τούτων  
ὀρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

(58) Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις  
αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς

Ὅστινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κίχη,  
τόν δ' ἄγαοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.  
Δαιμόνι, οὐ σὺ ἔοικας κακὸν ὥς διδίσσεσθαι,

Ἄλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδρου λαούς.  
 Ὅν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,  
 Τόν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·  
 Λαμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μύθον ἄκουε,  
 Οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμους, οὔτ' ἐνὶ βουλῇ.

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοῦν  
 παῖεσθαι τοὺς δημότας καὶ πένητας. (59) Σωκρά-  
 τής δ' οὐ ταῦτ' ἔλεγεν (καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν  
 ᾤετο δεῖν παῖεσθαι,) ἀλλ' ἔφη, δεῖν τοὺς μῆτε λόγῳ  
 μῆτε ἔργῳ ὠφελίμους ὄντας, καὶ μῆτε στρατεύματι  
 μῆτε πόλει μῆτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν  
 ἱκανοὺς, ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ ὕρασεῖς ᾧσι,  
 πάντα τρόπον κωλύεσθαι, καὶ πάνν πλοῦσι τοιγάρ-  
 νωσιν ὄντες. (60) Ἀλλὰ Σωκράτης γε τὰναντία  
 τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος  
 ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀσίους  
 καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συν-  
 ουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπῆρκει τῶν  
 ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα  
 λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν  
 ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρή-  
 ματα δίδόναι οὐκ ἤθελον διαλέγεσθαι. (61) Ἀλ-  
 λά Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους  
 κόσμον τῇ πόλει παρείχε, πολλῶν μᾶλλον ἢ Λίχας  
 τῇ Λακεδαιμονίων, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε.  
 Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦν-  
 τας ἐν Λακεδαίμονι ξένους ἐδείκνυε· Σωκράτης  
 δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανᾶν τὰ μέ-

γιστα πάντας τοὺς βωλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

(62) Ἐμοὶ μὲν δὴ Σώκράτης, τοιοῦτος ὢν, ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὕροι. Κατὰ γὰρ τοὺς νόμους ἐάν τις φανερός γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὢν ἐκείνος πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν. (63) Ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως, οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. (64) Πῶς οὖν ἐνοχὸς ἂν εἶν τῇ γραφῇ; ὅς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὥς ἐν τῇ γραφῇ ἐγγράπτο, φανερός ἦν θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτῶτο, φανερός ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

## CAP. III.

Dehinc docetur, Socratem et verbis et factis totaque vita talem fuisse, ut et ipse honeste viveret et alios ad honestatis studium excitaret: primum igitur precando, sacrificando, et deorum voluntate exploranda rectum fuisse deorum cultorem; deinde in cibo, potu, venereque temperantiae studuisse.

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν, οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανεροὺς ἦν καὶ ποιῶν καὶ λέγων, ἥπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπειάς ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ Πυθία νόμφ πόλεως ἀναίρει ποιούντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήγει, τοὺς δὲ ἄλλως πῶς ποιούντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι. (2) Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότες, ὅποια ἀγαθὰ ἐσι· τοὺς δὲ εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυβεῖαν ἢ μάχην ἢ ἄλλο τι εὐχοντο τῶν φανερώς ἀδήλων ὅπως ἀποβήσοιτο. (3) Θυσίας δὲ θυῶν μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὐτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις

θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὐτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν· ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου.

Καὶ δύναμιν δ' ἔρδειν ἰσθ', ὁ θανάτοισι θεοῖσι·

καὶ πρὸς φίλους δέ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαίταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Καὶ δύναμιν ἔρδειν. (4) Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦτιον ἂν ἐπέλοθῃ παρὰ τὰ σημερινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δέ μωρίαν κατηγορεῖ, οἵτινες παρὰ τὰ ὑπο τῶν θεῶν σημαινόμενα ποιούσι τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν· αὐτοὺς δέ πάντα τὰνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.

(5) Αἰαίτη δέ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρράλέως τε καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης· οὕτω γὰρ εὐτελὴς ἦν, ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα· σίτῃ μὲν γὰρ το-



σούτῳ ἐχρήτο, ὅσον ἡδέως ἦσθιε· καὶ ἐπὶ τοῦτον οὕτω παρεσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ στίου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ, διὰ τὸ μὴ πίνειν, εἰ μὴ διαψῶῃ. (6) Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συν-βούλευε φυλάττεσθαι τὰ ἀναπεύθοντα μὴ πεινῶντας ἐσθίειν, μηδὲ διαψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. (7) Οἷεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὕς ποιεῖν, τοιούτοις πολλοῖς δειπνίζουσαν· τὸν δὲ Ὀδυσσεά Ἑρμοῦ τε ὑποθημοσύνη, καὶ αὐτὸν ἐγκρατῆ ὄντα, καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὕν.

(8) Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων· ἀφροδισίῳ δὲ, παρήγει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωνος πυθόμενος, ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου ἦρετο Ξενοφῶντα. (9) Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προσηρικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥαγοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τοίνυν

νόμιζε αὐτὸν θερμουργότατόν τε εἶναι καὶ λεωργό-  
 τатον· οὗτος καὶ εἰς μαχαίρας κυβιστήσῃε, καὶ  
 εἰς πῦρ ἄλλοιτο. (10) Καὶ τί δὴ, ἔφη ὁ Ξενοφῶν,  
 ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ  
 οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλῆσαι,  
 ὄντα εὐπροσωπότατον καὶ ὠραιότατον; Ἀλλ' εἰ  
 μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥιποκινδύ-  
 νου ἔργον, καὶ ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον  
 ὑπομεῖναι. (11) Ὡς τλήμων, ἔφη ὁ Σωκράτης, καὶ  
 τί ἂν οἶε παθεῖν καλὸν φιλήσας; ἄρ' οὐκ ἂν αὐτί-  
 κα μάλα δοῦλος μὲν εἶναι ἀντὶ ἐλευθέρου; πολλὰ  
 δὲ δαπανᾷ εἰς βλαβεράς ἡδονάς; πολλὴν δὲ ἀσχο-  
 λίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ ἀγαθοῦ;  
 σπουδάζειν δὲ ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαι-  
 νόμενος σπουδᾷσειεν; (12) Ὡς Ἡράκλεις, ἔφη ὁ  
 Ξενοφῶν, ὡς δεινὴν τινα λέγεις δύναμιν τοῦ φιλή-  
 ματος εἶναι! Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμά-  
 ζεις; οὐκ οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμι-  
 ωβολιαῖα τὸ μέγεθος ὄντα, προσαψάμενα μόνον τῷ  
 στόματι, ταῖς τε ὀδύναϊς ἐπιτρίβει τοὺς ἀνθρώπους,  
 καὶ τοῦ φρονεῖν ἐξίστησι; Ναὶ μὰ Δί', ἔφη ὁ Ξενο-  
 φῶν· ἐνίησι γάρ τι τὰ φαλάγγια ποτὰ τὸ δῆγμα.  
 (13) Ὡς μωρέ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς  
 οὐκ οἶε φιλοῦντας ἐνιέναι τι, ὃ τι σὺ οὐχ ὀρᾷς;  
 οὐκ οἶσθ' ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ  
 ὠραῖον, τοσούτῳ δεινότερόν ἐστι τῶν φαλλαγγίων,  
 ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον,  
 ἐὰν δέ τις αὐτὸ θεᾷται, ἐνίησιν τι καὶ πάνυ πρόσω-

(12) Καὶ μὴν καὶ γλωττίαν γε πάντων τῶν ζώων ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν, ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ στόματος, ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα; \*\*\*\* (13) Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' (ὅπερ μέγιστόν ἐστι,) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνας γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἤσθηται ὅτι εἰσὶ; τί δὲ φύλον ἄλλο ἢ οἱ ἀνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψυχὴ ἢ θάλαπῃ, ἢ νόσοις ἐπικουρῆσαι, ἢ φάμπην ἀσκήσαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνησθαι; (14) Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἀνθρωποὶ βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πρᾶττειν ἃ ἐβούλετο· οὐθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς, οὐκ οἶε σοὺ θεοὺς ἐπιμελεῖσθαι; ἀλλ', ὅταν τί ποιήσῃς, νομίεις αὐτοὺς σοὺ φροντίζειν; (15) Ὅταν μὲν πέμπῃς (ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτοὺς,) συμβούλους, ὃ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς; οὐδ', ὅταν τοῖς Ἕλλησι

π  
 τέρατα ωέμποντες προσημαίνωσιν, οὐδ', ὅταν πᾶσαν  
 ἀνθρώπους; ἀλλὰ μόνον σέ ἐξαιρουῦντες ἐν ἀμελείᾳ  
 κατατίθενται; (16) Οἶε δ' ἂν τοὺς θεοὺς τοῖς  
 ἀνθρώποις δοῖαν ἐμφῦσαι, ὥς ἱκανοὶ εἶσιν εὖ καὶ  
 κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν; καὶ τοὺς ἀνθρώ-  
 πους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέ ποτ' ἂν  
 αἰσθέσθαι; οὐχ ὅρᾳς, ὅτι τὰ πολυχρονιώτατα καὶ  
 σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεο-  
 σεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι, θεῶν  
 ἐπιμελέσταται; (17) Ὡ γὰρ, ἔφη, κατάμαθε,  
 ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλε-  
 ται, μεταχειρίζεται. Οἶεσθαι οὖν χάρι καὶ τὴν ἐν  
 τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ᾦ,  
 οὕτω τέτρεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι  
 ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ἀφ-  
 θαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ,  
 τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ  
 τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντί-  
 ζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα  
 πάντων ἐπιμελεῖσθαι. (18) Ἦν μέντοι, ὥσπερ  
 ἀνθρώπους θεραπεύων, γινώσκεις τοὺς ἀντιθερα-  
 πεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζα-  
 μένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς  
 φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης  
 θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων  
 ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ θεῖον, ὅτι τα-  
 σοῦται καὶ τοιαῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν,  
 καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα

πάντων ἐπιμελεῖσθαι. (19) Ἐμοὶ μὲν οὖν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει μοιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρᾶντο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, ἐπέιπερ ἡγήσαιντο μηδὲν ἂν ποτε, ὧν πράττοιεν, θεοὺς διαλαθεῖν.

## CAP. V.

Temperantia commendatur.

Εἰ δέ δὴ καὶ ἐγκράτεια καλὸν τε ἀγαθὸν ἀνδρὶ κτῆμά ἐστιν, ἐπισκεψώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιάδε · Ὡς ἄνδρες, εἰ, παλέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μάλιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἂρ', ὅντιν' ἂν αἰσθανοίμεθα ἥτιω γαστρος ἢ αἶνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα ; καὶ πῶς ἂν οἰηθείημεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι ; (2) Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γερόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παιδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἂρ' ἀξιώπιστον εἰς ταῦτα ἡγήσασίμεθ' ἂν τὸν ἀκρατῆ ; δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμεῖα ἢ ἔργων ἐπιστάσιαν ; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν ; (3) Ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαί-

μεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέσθαι; καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοουργότερος· εἴ γε κακοουργοτάτῳ ἐστι, μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.

(4) Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖη τῇ τοιούτῳ, ὃν εἰδεῖη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον ἢ τοὺς εἰαίρους; ἄρα γε οὐ χρηὲς πάντα ἄνδρα, ἡγρ-  
 σάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπῖδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι;

(5) Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετή-  
 σειεν ἀξιολόγως; ἢ τίς οὐκ ἂν, ταῖς ἡδοναῖς δουλεύων, αἰσχροῦς διατεθεῖη καὶ τὸ σῶμα καὶ τὴν ψυχὴν;

Ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτέον εἶναι, μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς, ἰκετεύειν τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μό-  
 νως ὁ τοιοῦτος σωθεῖη.

(6) Τοιαῦτα δὲ λέγων, ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα, δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν σὺνδεμῖα ἦτιον αἰσχροάν.

## CAP. VI.

Antiphontem Sophistam objicientem sibi victum habitumque tenuem et gratis docendi consuetudinem refellit Socrates.

Ἄξιον δὲ αὐτοῦ καὶ ἂν πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθῃ μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτὲ βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελθεῖν, προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· (2) ὦ Σώκρατες, ἐγὼ μὲν ᾧμην τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρῆναι γίνεσθαι· σὺ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσποτῇ διαιτώμενος μένειε· σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιων ἡμιφύσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. (3) Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριωτέρον τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. (4) Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνισαρῶς ζῆν, ὥστε πέπεισμαι, σὲ μᾶλλον ἀποθανεῖν ἢ ἐλεσθαι, ἢ ζῆν, ὥσπερ ἐγώ· ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθῃσαι τοῦμοῦ βίου. (5) Πότερον, ὅτι

τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαίτάν μου φανλίζεις, ὥς ἦττον μὲν ὑγιεινὰ ἐσθίουσιν ἐμοῦ ἢ σοῦ, ἦττον δὲ ἰσχὺν παρέχοντα; ἢ ὥς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν, διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδῶ σοι, ἃ σὺ παρασκευάζεις, ὄντα, ἢ ἐμοι, ἃ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθίων ἥκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; (6) Τὰ γε μὴν ἰμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλλους ἔνεκα μεταβάλλονται· καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι· ἦδη οὖν ποτέ ἦσθου ἐμέ ἢ διὰ ψύχος μᾶλλον τοῦ ἔνδον μένοντα, ἢ διὰ θάλλος μαχόμενόν τῃ περικκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι. (7) Οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι ᾧ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται, πρὸς ἃ ἂν μελειῶσι, καὶ ῥᾶον ἀνὰ φέρουσιν; ἐμέ δὲ ἄρα οὐκ οἶει, τῷ σώματι αἰεὶ τὰ συνευγχάνοντα μελειῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελειῶντος; (8) Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερον ἔχειν τούτων ἡδῶ, ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφέλησεν αἰεὶ; καὶ μὴν τοῦτό γε



οἶσθαι, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὐφραίνονται. (9) Οἶμαι οὖν ἀπὸ πάντων τούτων τισαύτην ἡδονὴν εἶναι, ὅσῃ ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίω γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων· ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν θέῃ, ποτέρῳ ἂν εἴῃ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὡς ἐγὼ νῦν, ἢ τῷ, ὡς σὺ μακαρίζεις, διαιωμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοῖται; ἐκπολιωρκηθεῖη δὲ πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶστοις ἐντυγχάνειν ἀρκοῦντως χρώμενος; (10) Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰόμενῳ τρυφῇ καὶ πολυτέλειαν εἶναι. ἐγὼ δὲ νομίζω τὸ δὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων, ἐγγυτάτω τοῦ θεοῦ· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θεοῦ ἐγγυτάτω τοῦ κράτιστου.

(11) Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοί σε δίκαιον μὲν νομίζω, σοφὸν δὲ οὐδ' ὁπωσιεῦν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς σπουδῆς ἀργύριον πράττη· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι, ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ'

οὐδ' ἔλαττον τῆς ἀξίας λαβών. (12) Ἀῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ᾧ τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴη, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἄξια ἐπιστάμενος. (13) Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν, Ὡ Ἀντιφῶν, παρ' ἡμῖν νομίζεται, τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλὸν ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι· τὴν τε γὰρ ὥραν ἔαν μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρον αὐτὸν ἀποκαλοῦσιν. ἔαν δέ τις, ὃν ἂν γνῶ καλὸν τε καὶ γαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῇται, σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν· ὅστις δὲ, ὃν ἂν γνῶ εὐφυνᾷ ὄντα, διδάσκων ὃ τι ἂν ἔχῃ ἀγαθὸν, φίλον ποιεῖται, τοῦτον νομίζομεν, ἃ τῷ καλῷ καὶ γαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. (14) ἐγὼ δ' οὖν καὶ αὐτὸς, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιδι ἡδεταί, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ, ἔάν τι σχῶ ἀγαθὸν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν· καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖντι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελέττων κοινῇ σὺν τοῖς φίλοις διέρχομαι· καὶ, ἂν τι ὀρώμεν ἀγαθὸν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἔαν ἀλλήλοις ὠφελίμοι γινώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει

αὐτός τε μακάριος εἶναι, καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

(15) Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν, πῶς ἄλλους μὲν ἡγοῖτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταιτο ; Ποτέρως δ' ἂν, ἔφη, ὡς Ἀντιφῶν μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὥς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά ;

## CAP. VII.

Quomodo Socrates a jactantia averterit homines.

Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· αἰ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιο. (2) Ὅτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν. Ἐνθυμώμεθα γὰρ, ἔφη, εἴ τις, μὴ ὦν ἀγαθὸς αὐλητής, δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη ; ἂρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς ; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκευή τε καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκεῖνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον· ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθύς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐ-

λητὴς κακὸς, ἀλλὰ καὶ ἄνθρωπος ἀλαζών· καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; (3) Ὡς δ' αὖτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὦν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν συμβαίνοι· ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτην λυπηρόν; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; δῆλον γάρ, ὅτι κυβερνᾶν κατὰσταθεὶς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἂν οὓς ἥκιστα βούλοιτο, καὶ αὐτοὺς αἰσχροῦς ἂν καὶ κακῶς ἀπαλλάξειεν. (4) Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. (5) Ἀπατεῶνα δ' ἐκάλει σὺ μικρὸν μὲν, εἴ τις ἀργύρων ἢ σκευῶν παρὰ τοῦ πειθοῦ λαβὼν ἀποστεροῖται, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὢν ἐξηπατῇ, πείθων ὥς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιαύδε διαλεγόμενος.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΔΕΥΤΕΡΟΝ

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CAP. I.

Socratis de voluptate et temperantia cum Aristippo Cyrenaeo disputatio.

Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλλπους καὶ πόνου. Γινούς δέ τινα τῶν συνόντων ἀκολασιοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; Καὶ ὁ Ἀρίστιππος ἔφη, Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῆν γ' ἂν τις, εἰ μὴ τρέφοιτο. (2) Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γὰρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν, ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἂν

αὐτῶν ἐθίζοιμεν ; Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διαψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον ; Πάνυ μὲν οὖν, ἔφη. (3) Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὄψε κοιμηθῆναι, καὶ πρωτὶ ἀναστῆναι, καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθετήμεν ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθετήμεν ; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέπει ; Πολὺ νῆ Δί, ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. (4) Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἥτιον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἀλίσκεσθαι ; τούτων γὰρ δῆπου τὰ μὲν γαστρι δελεαζόμενα, καὶ μάλα ἔνια δυσωποίμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας οἷον οἱ τε ὄρνυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι, καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζε-

σθαι, τοῖς θηράτροις ἐμπίπτουσι; (5) Συνέφη καὶ ταῦτα. Οὐκοῦν δοκεῖ σοι αἰσχροὺς εἶναι ἀνθρώπων, ταῦτα πάσχειν τοῖς ἀθρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτὰς, εἰδότες ὅτι κίνδυνος τῷ μοιχεύοντι, ἃ τε ὁ νόμος ἀπειλεῖ, παθεῖν, καὶ ἐνεδρευθῆναι, καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχροῶν, ὅντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ ὅπως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἅρ' οὐκ ἤδη τοῦτο παντάπασι κακοδαίμονωντός ἐστιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Τὸ δὲ εἶναι μὲν τὰς ἀναγκασιότατας πλείους πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψυχὴν καὶ πρὸς θάλην, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπειῶς φέρειν; (7) Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μὴδ' ἀντιποησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; (8) Ἐγὼ, ἔφη ὁ Ἀρίστηπος· καὶ οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν, Καὶ γὰρ

πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τὸ, μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις, ὧν δέονται, πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ, ὧν βούλεται, ἐλλείπειν, τῆς δὲ πόλεως προεσιῶτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττει, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἄφροσύνη ἐστί; (9) Καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν, ὥσπερ ἐγὼ τοῖς οἰκέταις, χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι· αἱ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὥς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα αὐτοὺς τε ἔχειν καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν τάτιω εἰς τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἡδιστα βιοτεύειν. (10) Καὶ ὁ Σωκράτης ἔφη, Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ζῶσιν ἡδίων, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί. ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἡδίων οἶει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτοὺς εἶ, πότεροί σοι



δοκούσιν ἡδίων οἱ κρατιῦντες ἢ οἱ κρατούμενοι ζῆν;  
 (11) Ἄλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν  
 δουλείαν αὐτὸν ἐμαντὸν ταίτω· ἀλλ' εἶναι τίς μοι δοκεῖ  
 μέση τούτων ὁδὸς, ἣν περῶμαι βαδίζεον, οὔτε δι'  
 ἀρχῆς, οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ  
 μέγιστα πρὸς εὐδαιμονίαν ἄγει. (12) Ἄλλ', εἰ  
 φένοιτο, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς  
 οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μη-  
 δε δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μένοι ἐν  
 ἀνθρώποις ὧν μήτε ἄρχεον ἀξιώσεις μήτε ἄρ-  
 χεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἵ-  
 μαί σε ὀρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥτι-  
 τνας, καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθίσαντες, ὡς  
 θούλοις χρῆσθαι. (13) Ἡ λανθάνουσί σε οἱ ἄλλων  
 ἐπειράντων καὶ φυτευσάντων τὸν τε σῖτον τέμνοντες  
 καὶ δενδροκοποῦντες, καὶ πάντα τρόπον πολιορκούν-  
 τες τοὺς ἥτιτνας καὶ μὴ θέλοντας θεραπεύειν, ἕως  
 ἂν πέσωσιν ἐλθέσαι δουλεύειν ἀντὶ τοῦ πολεμεῖν  
 τοῖς κρείττοις; καὶ ἰδίᾳ αὐτοὶ οἱ ἀνδρεῖοι καὶ δυνατοὶ  
 τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶδα ὅτι κατα-  
 θαλωσάμενοι καρποῦνται; Ἄλλ' ἐγώ τοι, ἔφη, ἵνα  
 μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαντὸν πατα-  
 κλείω, ἀλλὰ ξένος πανταχοῦ εἰμὶ. (14) Καὶ ὁ Σω-  
 κράτης ἔφη, Τοῦτο μένοι ἤδη λέγεις θεινὸν πάλαι-  
 σμα· τοὺς γὰρ ξένους, ἐξ οὗ ὅτε Σίαντις καὶ ὁ Σαεί-  
 ρων καὶ ὁ Πρακρούστις ἀπέθανον, οὐδεὶς ἔτι ἀδι-  
 κεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι  
 καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους

πρὸς τοῖς ἀναγκαίους καλουμένοις ἄλλους κτείναν  
βοηθούς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται,  
καὶ ὅπλα κτείναν οἷς ἀμύνονται τοὺς ἀδικούντας,  
καὶ μὲν οὖν τοῖς ἄλλοις ἐξωθέν συμμάχους κατα-  
σκευάζονται· καὶ οἱ μὲν πάντα ταῦτα κερτημένοι  
ὁμῶς ἀδικοῦνται· (15) οὐ δὲ οὐδὲν μὲν τούτων  
ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλείστοι ἀδικοῦνται,  
πολὺν χρόνον διατρίβων, εἰς ὁποῖαν δ' ἂν πόλιν  
ἀφίκη, τῶν πολιτῶν πάντων ἤτιαν ὦν, καὶ τοιοῦτος,  
οἷσις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν,  
ἁμῶς, διὰ τὸ ξένος εἶναι, οὐκ ἂν οἷε ἀδικηθῆναι;  
ἢ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ  
προσιόντι καὶ ἀπιόντι, θαρσύνεις; ἢ διότι καὶ δοῦλος  
ἂν αἶε τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότη λυσισ-  
τεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν,  
πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ  
διαίτῃ χαίροντα; (16) Σκεψώμεθα δὲ καὶ τοῦτο,  
πῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρῶνται·  
ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σφρονέ-  
ζουσι; κλέπτειν δὲ κωλύουσιν, ἀποκλείοντες ὅθεν  
ἂν τι λαβεῖν ἤ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπέρ-  
γουσι; τὴν ἀρχίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ  
οὐ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν ἐκὰς τοιαῦτον ὄντα  
καταμανθάνης; (17) Κολάζω, ἔφη, πᾶσι κακοῖς,  
ἕως ἂν δουλεύειν ἀναγκάσω. Ἀλλὰ γὰρ, ὦ Σά-  
κρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι,  
ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί δια-  
φέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πλε-

νήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι καὶ τὰλλα πάντα μοχθήσουσιν ἐκόντες ; ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σώμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι· ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν ; (18) Τί δ', ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, σὺ δοκεῖ σοι τῶν τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι, καὶ τὰλλ' ὡσαύτως· τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅποτ' ἂν βούληται, παύεσθαι ; ἔπειτα ὁ μὲν ἐκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται· οἷον οἱ τὰ θηρία θηρῶντες, ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. (19) Καὶ τὰ μὲν τοιαῦτα ἅθλα τῶν πόνων μικροῦ τινος ἄξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἶεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραινομένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων ; (20) Ἐτι δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναὶ εἶσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξίολογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας

ἐπιμέλειαι τῶν καλῶν τε ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσαι, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες· λέγει δὲ πον καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἰλέσθαι  
ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.  
Τῆς δ' ἀρετῆς ἰδρωτὰ θεοὶ προπάρουθεν ἔδθηκαν  
Ἀθάνatoi· μακρὸς δὲ καὶ ὄρθιος αἶμος ἐπ' αὐτήν.  
Καὶ τροχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἵκηται,  
ῥηϊδίῃ δὴ πεῖται πέλει, χαλεπὴ περ ἰούσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

—————Τῶν πόνων  
Πολοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοὶ.

Καὶ ἐν ἄλλῃ δὲ τόπῳ φησὶν·

ᾧ ποτηρὲ μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκλήρ' ἔχης.

(21) Καὶ Ἡρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡδὲ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γάρ, Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἡβὴν ὥρματο, ἐν ᾗ οἱ νέεαι ἤδη αὐτοκράταρες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέπονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀπορουῖτα ὁποτέραν τῶν ὁδῶν τράπηται· (22) καὶ φανῆκαι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπὴ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ· τὴν δὲ ἐτέραν ιεραιμμένην μὲν εἰς πολυσαρκίαν τε καὶ

ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκότεραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. (23) Ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν προσόθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν, φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εἰπεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβώσῃ. (24) Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διάξεις, τί ἂν κεχαρισμένον ἢ σιτίων ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἀπτόμενος ἡσθεύης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις. (25) Ἐὰν δὲ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ᾧ ἔσται ταῦτα, οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορῖζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος οὔτε ἂν δυνατὸν ἢ τι κερδᾶναι·

πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ ξυνοῦσαν ἐξουσίαν ἔγωγε παρέχω. (26) Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ὡ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν; Ἡ δέ, Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν. (27) Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ ἦκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποιω, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμέ εἴ τι πολὺ ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προσιμίοις ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα δηγήσομαι μετ' ἀληθείας. (28) Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναι σοὶ βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοὶ βούλει καρποὺς ἀφθόνους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὀρμᾶς αὐξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμι-

καὶς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθη-  
 τέων, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ  
 καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπὲρ  
 ρετὴν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις  
 καὶ ἰδρώτι. (29) Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν,  
 ὥς φησι Πρόδικος, Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλε-  
 πὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή  
 σοι αὕτη σαγγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχυαῖαν  
 ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. (30) Καὶ ἡ  
 Ἀρετὴ εἶπεν, ὦ τλήμων! τί δὲ σὺ ἀγαθὸν ἔχεις;  
 ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέ-  
 λουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμέ-  
 νεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι,  
 πρὶν μὲν πεινῆν, ἐσθίουσα, πρὶν δὲ διψῆν, πίνουσα·  
 ἵνα μὲν ἡδέως φαῖγῃς, ὁποποιοῦς μηχανωμένη, ἵνα  
 δὲ ἡδέως πίνῃς, οἶνους τε πολύτελεις παρασκευάζει,  
 καὶ τοῦ θέρους χιῶνα περιδέουσα ζητεῖς· ἕνα δὲ  
 καθυπνώσης ἡδέως, οὐ μόνον τὰς στρωμνάς μαλα-  
 καὶς ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς  
 κλῖναις παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ  
 διὰ τὸ μηδὲν ἔχειν, ὅ τι ποιῇς, ὕπνου ἐμυθμεῖς· τὰ  
 δ' ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα  
 μηχανωμένη, καὶ γυναιξὶ καὶ ἀνδράσι γρωμένη·  
 οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν  
 νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον  
 κατακοιμίζουσα. (31) Ἀθάνατος δὲ οὐσα, ἐκ θε-  
 ῶν μὲν ἀπέρρύψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτι-  
 μάξῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου

σεαυτῆς ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-  
ματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον κα-  
λὸν τεθέσσαι. Τίς δ' ἂν σοὶ λεγούσῃ τι πιστεύσεις;  
τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ  
φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἷ, νέοι  
μὲν ὄντες, τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι  
δὲ γεγνημένοι, ταῖς ψυχαῖς ἀνόητοι· ἀπόνως μὲν λι-  
παροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ ἀνχημη-  
ροὶ διὰ γήρως περῶντες· τοῖς μὲν πεπραγμένοις αἰ-  
σχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι· τὰ  
μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ  
εἰς τὸ γῆρας ἀποθέμενοι. (32) Ἐγὼ δὲ σύνειμι  
μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔρ-  
γον δὲ καλὸν οὔτε θεῶν οὔτε ἀνθρώπων χωρὶς  
ἐμοῦ γίνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ πα-  
ρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει· ἀγαπη-  
τὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων  
δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ  
δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν  
ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοι-  
νωνός. (33) Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα  
μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις·  
ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ἰπ-  
πος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις· καὶ  
οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον  
μεθιαῖσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς  
τῶν πρεσβυτέρων ἐπαίνους χαίρουσιν, οἱ δὲ γεραι-  
τεροὶ ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως



μὲν τῶν παλαιῶν πράξεων μέμνηται, εὐ δὲ τὰς παρούσας ᾗδονται πρᾶττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ἄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅσων δ' ἔλθῃ καὶ πεπραγμένον τέλος, οὐ μετὰ λήθης αἰετοὶ κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἐξεστὶ διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν πεποιηθῆαι. (34) Οὕτω πως δαώκει Ἡρόδοτος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδεύσει· ἐκώσμησε μέντοι τὰς γνώμας ἐτι μεγαλειότητος ῥήμασιν, ἧ' ἐγὼ νῦν. Σοὶ δ' οὖν ἄξιον, ὦ Ἀρίσταν, τούτῳ ἐνθυμουμένῳ πειραῖσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζαν.

## CAP. II.

Lamprocleon filium matri iratum placat et pietatis causas docet.

Αἰσθόμενος δὲ ποτε Ἀμπρακλέα, τὸν προσβύτων υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, Ἐπέ μοι, ἔφη, εἰ παῖ, οἶσθ' ἂν τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίας. Καταμιμάθῃας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἐγώ γε, ἔφη· τοὺς γὰρ εὐπαθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδώσιν, ἀχαρίστους καλοῦσιν. Οὐκ αὖν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; Ἐμοιγε, ἔφη. (2) Ἦδη δὲ ποτε ἐσκέφω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον

αἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον. Καὶ μάλ᾽, ἔφη· καὶ δοκεῖ μοι, ὅφ' οὐ ἂν τις εὖ παίδων εἴτε φίλου εἴτε πολεμίῳ μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικὸς εἶναι. (3) Οὐκοῦν, εἴ γε οὕτως ἔχει τοῦτο, εὐλακροῦν τις ἂν εἴη ἀδικία ἢ ἀχαριστία; Συνταμολόγει. Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη; Συνέρη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τένων εὐφρομαιν ἂν μείζονα εὐεργετημένους ἢ παίδας ὑπὸ γονέων; οὓς εἰ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ πάντος ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσουσιν. (4) Καὶ μὲν οὐ τῶν γε ἀφροθεσίων ἔνεκα παροδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις· ἐπεὶ τούτου γε τῶν ἀπολυτόντων μεστὰ μὲν αἱ ὁδοί, μετὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. (5) Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποίησιν αὐτῷ τρέφει, καὶ τοῖς μέλλουσιν ἐσεσθαι παισὶ προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνόλσεν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν θύνηται πλεῖστα.

ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου, καὶ μεταδιδούσα τῆς τροφῆς, ἣ καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα, τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' οἷου εὖ πάσχει, οὐδὲ σημαίνειν δυνάμενον, οἷου δεῖται· ἀλλ' αὐτὴ στοχαζομένη τὰ τε συμφέροντα καὶ τὰ κεχαρισμένα πειράται ἐκπληροῦν· καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται. (6) Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὴν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαρτάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιῶντες, ὅπως ἂν οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. (7) Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλὰ τοι εἰ καὶ ταῦτα πάντα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύνατο αὐτῆς ἀνασχεῖσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης, Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρὸς; Ἐγὼ μὲν οἶμαι, ἔφη, μητρὸς, τῆς γε τοιαύτης. Ἦδη πώποτε οὖν ἡ δακοῦσα κακὸν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ θηρίων ἤδη πολλοὶ ἔπαυον; (8) Ἀλλὰ, νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοίτο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύ-

τη δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν; πόσα δὲ λυπῆσαι κάμων; Ἀλλ' οὐδεπώποτε αὐτὴν, ἔφη, οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἠσχύνθη. (9) Τί δ'; οἶει, ἔφη, χαλεπώτερον εἶναί σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγων; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἶονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν ἵνα κακόν τι ποιήσῃ, φράδιως φέρουσι. Σὺ δ' εὖ εἰδὼς, ὅτι, ἃ λέγει σοι ἡ μήτηρ, οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; (10) Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. Καὶ ὁ Σωκράτης, Οὐκοῦν, ἔφη, σὺ ταύτην, εὖνουν τέ σοι οὖσαν καὶ ἐπιμελομένην, ὡς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιανεῖς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεὴς ἔσῃ, καὶ πρὸς τούτοις, πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. (11) Εἰπέ δέ μοι, ἔφη, πότερον ἄλλον τινα οἶε δεῖν θεραπεύειν; ἢ παρσκευάσαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἐπεσθαι, μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ Δία ἔγωγε, ἔφη. (12) Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γέιτονι βούλει σὺ ἀρέσκειν, ἵνα σοι

καὶ πῦρ ἐναυή, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχης, εὐνοικῶς ἐγγύθεν βοηθῇ σοι; Ἐγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυχάνοις, οὐδέν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἶε δεῖν ἐπιμελεῖσθαι; Ἐγωγε, ἔφη. (13) Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἶε δεῖν θεραπεύειν; οὐκ οἶσθα, ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται, οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὐ πεπονθότας χάριν οὐκ ἀποδιδόντας· ἐὰν δὲ τις γενέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθῃσι, καὶ ἀποδοκιμάζουσα οὐκ ἐὰν ἄρχῃεν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θνύμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδέν ἂν τούτου πράξαντος; Καὶ νῆ Δία ἐὰν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. (14) Σὺ μὲν οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρὸς, μὴ σε καὶ οὗτοι, νομίσαντες ἀχάριστον εἶναι, οὐκ ἐθέλωσιν εὖ ποιεῖν· τοὺς δὲ ἀνθρώπους αὐτὴ φυλάξῃ μὴ σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, κατὰ ἐν ἐρημίᾳ φίλων ἀναφανῆς· εἰ γὰρ σε ὑπολάβουεν πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

## CAP. III.

Fratres invicem sibi iratos placat, et concordiam commendat  
Socrates.

Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ  
μὲν ὄντι ἀλλήλοιν ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος  
διαφερομένῳ, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι,  
ἔφη, ὦ Χαιρέκρατες, οὐ δῆπου καὶ σὺ εἴ τῶν τοι-  
ούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήμα-  
τα ἢ ἀδελφούς; καὶ ταῦτα, τῶν μὲν ἀφρόνων ὄντων  
τοῦ δὲ φρονίμου· καὶ τῶν μὲν βοηθείας δεομένων,  
τοῦ δὲ βοηθεῖν δυναμένου· καὶ πρὸς τούτοις, τῶν  
μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ενός. (2) Θαν-  
μαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζη-  
μίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται,  
τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ  
τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογί-  
ζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς  
ἀρκοῦντα ἔχειν, ἢ μόνον διατρώμενον τὰ τῶν πολι-  
τῶν ἐπικινδύνως πάντα κεκτῆσθαι· ἐπὶ δὲ τῶν  
ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. (3) Καὶ οἰκέτας  
μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι,  
καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι· τῶν δὲ  
ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνο-  
μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. (4)  
Καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν  
αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι· ἐπεὶ καὶ

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἦτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς, ὦν οἷον δεῖ· ὅποτε μέντοι παντὶς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροῇ τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἣ ἔστιν οἷς καὶ πάννυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ᾧ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφὸς, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστί; (8) Πῶς δ' ἂν ἐγὼ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμέ ἀνίστην, οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. (9) Καὶ ὁ Σωκράτης ἔφη· Θάυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κῦνα μὲν, εἴ σοι ἦν ἐπὶ προβάτοις ἐπιτήδεος, καὶ τοὺς μὲν ποι-

μένας ἡσπάζετο, σοὶ δὲ προσιώντι ἐχαλέπαιναν, ἀμειλίχως ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποιήσας πράννευ αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντα πρὸς σέ· οἷον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν, οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὥς βέλτιστος ἔσται.

(10) Καὶ ὁ Χαιρεκράτης, *Δέδοικα*, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐδὲν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὥς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ σὺ ἐπίστασαι αὐτὸς, οἶμαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε.

(11) Οὐκ ἂν φθάνοις, ἔφη, λέγων, εἴ τι ἦσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν; *Λέγε δὴ μοι*, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήσῃς; *Ἄηλον* ὅτι κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θύοιμι, καλεῖν ἐκείνον.

(12) *Εἰ δὲ βούλοιο τῶν φίλων τινα προτρέψασθαι*, ὅποτε ἀποδημοῆς, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιήσῃς; *Ἄηλον* ὅτι πρότερος ἂν ἐγχειροῆν ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοῆ. (13) *Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν*, ὅποτε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήσῃς; *Ἄηλον* ὅτι καὶ τοῦτον πρότερος ὑποδεχομένην ἂν, ὅποτε ἔλθοι *Ἀθήναζε*· καὶ εἴ γε βουλομένη αὐτὸν προθυμεῖσθαι διαπράττειν μοι, ἐφ' ἧ ἤκοιμι, δῆλον ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνη ποιεῖν.



(14) Πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὄκνεῖς, ἔφη ἄρξαι, μὴ αἰσχροὺς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὅς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκεῖ μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν πράξιν ταύτην, ἐκείνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο. (15) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἄτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα κατηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. (16) Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον τῷ πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται; καὶ κατ' ἡμέτερον ὑπαναστῆναι, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι; ὦ γὰρ, μὴ ὄκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα κατὰπραῦνεν· καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὀρᾷς, ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι· τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν κατεργάσαιο. (17) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκείνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης,

ἢ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτὸν, ἐπειδὴν αἰσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονικῆσειν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. (18) Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλῳ· ἢ εἰ τῷ πόδε θεία μοῖρα πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλων, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλῳ. (19) Οὐκ ἂν πολλὰ ἁμαθία εἴη καὶ κακοδαιμονία, τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; Καὶ μὴν ἀδελφώ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλοιν, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ καὶ τὰλλα, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γὰρ, εἰ δέοι αὐτὰς τὰ πλεόν ὀργυιᾶς διέχοντα ἅμα ποῆσαι, οὐκ ἂν δύναιντο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιὰν διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπίσθεν ἰδεῖν δύναιντο· ἀδελφῶ δέ, φίλῳ ὄντι, καὶ πολὺ διεσπῶντι ηῤᾶττετον ἅμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλοιν.

## CAP. V.

Explorare se quemque, quanti ab amicis aestimari possit, et ut magni aestimetur, elaborare debere.

Ἦκουσα δέ ποτε καὶ ἄλλον οὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν, ὅπουσιν τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενία πιεζομένου, ἤρειτο Ἀντισθένης ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. (2) Ἄρα, ἔφη, ὦ Ἀντισθένης, εἰσὶν τινες ἀξίαι φίλων, ὥσπερ οἰκειῶν; Τῶν γὰρ οἰκειῶν ὁ μὲν που δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρια πρίασθαι ταλάντου. Σκοπῶμεν δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκειῶν, οὕτω καὶ τῶν φίλων εἶσιν ἀξίαι. (3) Ναὶ μὰ Δί, ἔφη ὁ Ἀντισθένης· ἐγὼ γὰρ σὺν βουλοίμην ἂν τὸν μὲν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μναῖς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ πόρον προαιμην ἂν φίλον μοι εἶναι. (4) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι, ἵνα ἦτιον αὐτὸν οἱ φίλοι προδιδώσιν· ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μὲν, ὅτι προῦδωκεν

αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μὲν ἀνθ' ἑαυτοῦ  
μᾶλλον εἴλετο ἀνὴρ, ὃν ᾤετο φίλον εἶναι. (5) Τὰ  
τοιαῦτα πάντα σκοπῶ, μὴ, ὥσπερ, ὅταν τις οἰκέτην  
πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος, οὕτω  
καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξί-  
ας λαβεῖν, ἐπαγωγὸν ἢ προδίδοσθαι· τοὺς δὲ χρη-  
στοὺς οὐτε οἰκέτας πάνυ τι πώλουμένους ὀρώ, οὐτε  
φίλους προδιδομένους.

## CAP. VI.

De amicis cum deligendis tum conciliandis.

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν, φίλους  
ὁποίους ἄξιον κταῖσθαι, φρενοῦν τοιαύδε λέγων. Εἰπέ  
μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγα-  
θοῦ, πῶς ἂν ἐπιχειροῖημεν σκοπεῖν; ἄρα πρῶτον  
μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας  
καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ  
τούτων κρατούμενος οὐτ' αὐτὸς ἑαυτῷ δύναται ἂν  
οὐτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα,  
ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφε-  
κτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. (2) Τί  
γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν,  
ἀλλ' αἰετῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ  
δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δι-  
δόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος

χρῆναι ἐκάστω ἐπάδων, οἷα μὴ νομιεῖ ἀκούων τὸν  
 ἐπαινοῦντα καταγελῶντα λέγειν· οὕτω μὲν γὰρ  
 ἐχθίων τ' ἂν εἴη, καὶ ἀπελαίνοι τοὺς ἀνθρώπους  
 ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότες, ὅτι μικρός τε καὶ αἰσχροὺς  
 καὶ ἀσθενὲς ἔστιν, ἐπαινοῦν λέγων, ὅτι καλὸς τε καὶ  
 μέγας καὶ ἰσχυρὸς ἔστιν. Ἄλλας δέ τινας οἶσθα  
 ἐπιδόας; (13) Οὐκ· ἀλλ' ἤκουσα μὲν, ὅτι Περι-  
 κλῆς πολλὰς ἐπίσταιτο, ἃς ἐπάδων τῇ πόλει ἐποίη-  
 σεν αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε  
 τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπάδων,  
 ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ. (14) Δοκεῖς μοι  
 λέγειν, ὦ Σώκρατες, ὥς, εἰ μέλλομεν ἀγαθὸν τινα  
 κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέ-  
 σθαι [λέγειν τε καὶ πράττειν]. Σὺ δὲ ᾧ, ἔφη ὁ  
 Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φί-  
 λους κτήσεσθαι; (15) Ἐώρων γὰρ, ἔφη ὁ Κρι-  
 τόβουλος, ρήτοράς τε φαύλους ἀγαθοῖς δημηγόροις  
 φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάν-  
 τι στρατηγικοῖς ἀνδράσιν εἰαίρους. (16) Ἀρ' οὖν,  
 ἔφη, καὶ, περὶ οὗ διαλεγόμεθα, οἶσθα τινες, οἱ  
 ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιέ-  
 σθαι; Μὰ Δί', οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν  
 ἔστι, πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς φίλους κτή-  
 σασθαι, ἐκεῖνο ἤδη λέγε μοι, εἰ ἔστιν, αὐτὸν καλὸν  
 καὶ ἀγαθὸν γενόμενον, ἐξ εἰοίμου τοῖς καλοῖς καὶ ἀ-  
 γαθοῖς φίλον εἶναι. (17) Ἡ ταράττει σε, ὦ Κριτό-  
 βουλε, ὅτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας  
 καὶ τῶν αἰσχυρῶν ἀπεχομένους ὁρᾷς, ἀντὶ τοῦ φί-

λους εἶναι, στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον  
 χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων; (18)  
 Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται  
 τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν  
 μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχρὰ ἥκιστα προ-  
 σιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας.  
 (19) Ἄ λογιζόμενος, πάντῃ ἀθύμως ἔχω πρὸς τὴν  
 τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ  
 φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ  
 ἀχάριστοι ἡ ἀμελεῖς ἡ πλεονέκται ἡ ἄπιστοι ἡ ἀκρα-  
 τεῖς ἄνθρωποι δύναντο φίλοι γενέσθαι, Οἱ μὲν  
 σὺν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχ-  
 θροὶ μᾶλλον ἢ φίλοι πεφυκέναι. (20) Ἀλλὰ μὴν,  
 ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ  
 ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονη-  
 ρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντο  
 ἂν; Εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζου-  
 σί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι, καὶ φθο-  
 ροῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι  
 ἔσονται, καὶ ἐν τίνιν ἀνθρώποις εὖνοια καὶ πίστις  
 ἔσται; (21) Ἀλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποι-  
 κίλως πῶς ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχου-  
 σιν οἱ ἄνθρωποι τὰ μὲν φιλικὰ· δέονται τε γὰρ  
 ἀλλήλων, καὶ ἐλεοῦσι, καὶ συνεργοῦντες ὠφελοῦσι,  
 καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δὲ  
 πολεμικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζον-  
 τες ὑπὲρ τούτων μάχονται, καὶ διχογνωμονοῦντες  
 ἐναντιοῦνται· πολεμικὸν δὲ καὶ ἔρις καὶ ὀργή· καὶ

δυσμενές μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ  
 φθόνος. (22) Ἀλλ' ὅμως διὰ τούτων πάντων ἡ  
 φιλία διαδυομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγα-  
 θοὺς· διὰ γὰρ τὴν ἀρετὴν αἰρουῦνται μὲν ἄνευ πό-  
 νου τὰ μέτρια κεκτηῖσθαι μᾶλλον, ἢ διὰ πολέμου  
 πάντων κυριεύειν· καὶ δύνανται πενῶντες καὶ δι-  
 ψῶντες ἀλύπως σίτου καὶ ποιοῦ κοινωνεῖν, καὶ τοῖς  
 τῶν ὠραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε  
 μὴ λυπεῖν, οὓς μὴ προσήκει· (23) δύνανται δὲ  
 καὶ χρημάτων οὐ μόνον, τοῦ πλεονεκτεῖν ἀπεχόμε-  
 νοι, νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλή-  
 λους· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως  
 ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι, καὶ  
 τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προϊέ-  
 ναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν  
 ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ  
 τῶν φίλων, ἑαυτῶν νομίζοντες. (24) Πῶς οὖν οὐκ  
 εἰκὸς τοὺς καλοὺς τε καὶ ἀγαθοὺς καὶ τῶν πολιτικῶν  
 τιμῶν μὴ μόνον ἀβλαβεῖς ἀλλὰ καὶ ὠφελίμους ἀλ-  
 λήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες  
 ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν  
 ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζε-  
 σθαι καὶ ἡδυναθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἶεν  
 καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. (25) Εἰ δέ τις ἐν  
 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδι-  
 κῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνῃται,  
 καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται,  
 διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συν-

αρμοῖσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν καγαθῶν ἢ τιτον δυνήσεται; ἢ τὴν πόλιν εὐεργεῖν ἀδυνατώτερος ἔσται, καλοὺς τε καγαθοὺς ἔχων συνεργούς; (26) Ἀλλὰ καὶ ἐν τοῖς γυμνακοῖς ἀγῶσι δηλόν ἐστιν, ὅτι, εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἵέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἄθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατιστεύουσιν, σὺδεις κωλύει, μεθ' οὗ ἂν τις βούληται, τὴν πόλιν εὐεργετεῖν· πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; (27) Ἀλλὰ μὴν κάκεινρ δηλον, ὅτι, καὶ πολεμῇ τίς τινη, συμμαχῶν δεήσεται, καὶ τούτων πλείωνων, ἔαν καλοῖς καγαθοῖς ἀντιτάττηται· καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι· πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττωνας εὖ ποιεῖν, ἢ τοὺς χείρωνας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλείωνων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. (28) Ἀλλὰ θαρβῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γιγνόμενος θηρᾶν ἐπιχειρεῖ τοὺς καλοὺς τε καγαθοὺς· ἴσως δ' ἂν τί σοι καγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὦν ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν, καὶ πο-



θῶν ἀντιποθεῖσθαι, καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀν-  
 τεπιθυμεῖσθαι τῆς ξυνουσίας. (29) Ὅρῳ δὲ καὶ  
 σοὶ τούτων δεῖσον, ὅταν ἐπιθυμῆσης φιλίαν πρὸς τι-  
 νας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν  
 βούλω φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι  
 τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι, οὐκ ἀπείρως οἶμαι  
 ἔχειν πρὸς θήραν ἀνθρώπων. (30) Καὶ ὁ Κριτό-  
 βουλος ἔφη· Καὶ μὴν, ὦ Σώκρατες, τούτων ἐγὼ τῶν  
 μαθημάτων πάσαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἔξαρ-  
 κέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς  
 ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. (31) Καὶ  
 ὁ Σωκράτης ἔφη· Ἀλλ' ὦ Κριτόβουλε, οὐκ ἔνε-  
 σταν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα  
 ποιεῖν ὑπομένειν τοὺς καλοὺς· πέπνυμαι δὲ καὶ  
 ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώ-  
 πους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε  
 Σειρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ  
 πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν,  
 καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. (32) Καὶ ὁ Κρι-  
 τόβουλος ἔφη· Ὡς σὺ προσοίσοντος τὰς χεῖρας, εἴ  
 πε ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδέ  
 πὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα  
 προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδέ  
 γὰρ τὸ στόμα προσοίσω οὐδενὶ, ἐὰν μὴ καλὸς ᾖ.  
 Εὐθύς, ἔφη, σύ γε, ὦ Κριτόβουλε, τὸνναντίον τοῦ  
 συμφέροντος εἶρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα  
 οὐχ ὑπομένουσιν· οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίεν-  
 ται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι.

(33) Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσονται μου, τοὺς δ' ἀγαθοὺς καταφιλήσονται, θαρρῶν διδάσκει τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν ᾧ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατεπειν σου πρὸς αὐτόν, ὅτι ἄγασαι τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας. (34) Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἄγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. (35) Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ μοι εἴη ἐξουσίαν ὅπως λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ, καὶ οὐδενὶ οὕτω χαίρεις, ὥς φίλοις ἀγαθοῖς, καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥτιον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνεται τοῖς φίλοις; οὐκ ἀποκάνεις μηχανώμενος, καὶ ὅτι ἔγνωκας, ἀνδρὸς ἀρετὴν εἶναι, νικᾷν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δὲ ἐχθροὺς κακῶς· πάννυ ἂν οἶμαι σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων. (36) Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ ταῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν, ὅτι ἂν βούλῃ, περὶ ἐμοῦ λέγειν; Μὰ Ἄ, οὐχ, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ, τὰς ἀγαθὰς

προμνηστρίδας, μετὰ μὲν ἀληθείας τὰγαθὰ διαγγε-  
 λούσας, δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδεί-  
 αν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς  
 γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν  
 προμνησαμένην· ἃ δὴ καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν,  
 ἡγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι  
 οὐδέν, ὃ τι ἂν μὴ ἀληθεύω. (37) Σὺ μὲν ἄρα,  
 ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἴ, ὦ Σω-  
 κρατες, οἷος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ  
 φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δέ μὴ, οὐκ  
 ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ.  
 Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, δο-  
 κῶ σοι μᾶλλον ὠφελεῖν ἂν σε τὰ ψευδῆ ἐπαινῶν, ἢ  
 πείθων πειραῖσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; (38)  
 Εἰ δέ μὴ φανερόν οὔτω σοι, ἐκ τῶνδε σκέψαι· εἰ  
 γὰρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρω ψευ-  
 δόμενος ἐπαινοῖν, φάσκων ἀγαθὸν εἶναι κυβερνή-  
 την, ὃ δέ μοι πεισθεὶς ἐπιτρέψειε σοι τὴν ναῦν μὴ  
 ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα, μὴ ἂν  
 σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαι-  
 μι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ὄντι στρατηγι-  
 κῷ τε καὶ δικαστικῷ καὶ πολιτικῷ, ἑαυτὴν ἐπιτρέψαι,  
 τί ἂν οἶει σαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ  
 εἴ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς  
 ὄντι οἰκονομικῷ τε καὶ ἐπιμελεῖ, τὰ ἑαυτῶν ἐπι-  
 τρέψαι, ἂρ' οὐκ ἂν, πείραν διδούς, ἅμα τε βλαβε-  
 ρὸς εἴης, καὶ καταγέλαστος φαίνοιο; (39) Ἀλλὰ  
 συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός,

ὦ Κριτόβουλε, ὅ τι ἂν βούλη δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειραῖσθαι. "Ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανομένης. Ἐγὼ μὲν οὖν, ὦ Κριτόβουλε, οὕτως οἶμαι δεῖν θηρᾶν ἡμᾶς· εἰ δὲ σύ πως ἄλλως γινώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος, Ἀλλ' αἰσχυνοίμην ἂν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἂν.

## CAP. VII.

Quomodo amicorum inopiae et angustiiis occurrere debeamus et consilio et opera, docetur dehinc usque ad finem libri; hoc vero capite exemplo colloquii cum Aristarcho habiti.

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμη ἀκεῖσθαι, τὰς δὲ δι' ἐνδειαν, διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν· ἔρῳ δὲ καὶ ἐν τούτοις ἃ συνοῖδα αὐτῶ. Ἀρίσταρχον γάρ ποτε ὄρων σκυθρωπῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρισταρχε, βαρέως φέρειν τι· χρηρὲς δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν. (2) Καὶ ὁ Ἀρίσταρχος, Ἀλλὰ μὴν ἔφη, ὦ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορίᾳ· ἐπεὶ γὰρ ἐστιασίασεν ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὥς ἐμέ καταλειμμένοι ἀδελφαὶ τε καὶ ἀδελφίδαι καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρασκαί-

δεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι σὺδαμόθεν ἐστὶν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὐρεῖν, ἢ δανείζομενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὦ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.

(3) Ἀκούσας οὖν ταῦτα ὁ Σωκράτης, τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων, οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτηδεῖα δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν· σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δὲ ἔνδειαν τῶν ἐπιτηδεύων ἅπαντες ἀπόλησθε; "Οἱ νῆ Δί', ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.

(4) Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶει βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῶν βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους.

(5) Ἀρ' οὖν, ἔφη, τεχνῖται εἰσὶν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γ', ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφιστα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδὲν ἦτιον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα, καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμί-

δες; Σφόδρα γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὡς ἐγῶμαι. (6) Εἴτ' οὐκ οἶσθαι, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφιτοποιῶντας, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βούς, καὶ περιποιεῖται τосαῦτα, ὥστε καὶ τῇ πόλει πολλὰς λειτουργεῖν· ἀπὸ δὲ ἀρτοποιῶντος Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει, καὶ ζῆ δαυιλῶς; Δημέας δὲ ὁ Κολυττεὺς ἀπὸ χλαμνουργίας· Μένων δ' ἀπὸ χλανιδοποιῶντος· Μεγαρέων δὲ οἱ πλεῖστοι, ἔφη, ἀπὸ ἐξωμεδοποιῶντος διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστε ἀναγκάζειν ἐργάζεσθαι, ἃ καλῶς ἔχει· ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. (7) Ἐπειτ', ἔφη, ὅτι ἐλευθέροι τ' εἰσὶ καὶ συγγενεῖς σοι, οἷε χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν, ἢ ἐοθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὀρᾶς, καὶ μᾶλλον εὐδαιμονίζεις, ἢ τοὺς ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνη τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν, ἃ προσήκει ἐπίστασθαι, καὶ πρὸς τὸ μνημονεύειν, ἃ ἂν μάθῃσι, καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι, καὶ πρὸς τὸ κτήσασθαι τε καὶ σῶζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; (8) Ἐμαυτὸν δὲ, ἃ φῆς αὐτὰς ἐπίστα-

## CAP. VIII.

Eutherum mercede operam locantem ad convenientius vitae genus eligendum hortatur.

Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδὼν, Πόθεν, ἔφη, Εὐθέρη, φαίνῃ; Ὑπὸ μὲν τὴν κατὰ- λυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀπο- θημίας, νυνὶ μέντοι αὐτόθεν· ἐπεὶ γὰρ ἀφηρέ- θημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττι- κῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι, ἢ δεῖσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχον- τα, ἐφ' οἷα ἂν δανειζοίμην. (2) Καὶ πόσον χρόνον οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ [τὰ ἐπι- τήδεια] ἐργάζεσθαι; Μὰ τὸν Δ', ἔφη, οὐ πολὺν χρόνον. Καὶ μὴν, ἔφη, ὅταν γε πρεσβύτερος γένη, δῆλον ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. (3) Ἀλη- θῇ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττον ἐστὶν αὐ- τόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἢ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγχομίζοντα τοὺς καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν, ἀφελούντα ἀντιωφελεῖσθαι. (4) Χαλεπῶς ἂν, ἔφη, ἐγώ, ὦ Σώκρατες, δογλείαν ὑπομέναιμι. Καὶ

μὴν οἱ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. (5) "Ὡς μὴν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναι τι οὐ πάνυ προσέμεαι. Καὶ μὴν, ἔφη, Εὐθύρη, οὐ πάνυ γε ῥαδίον ἐστὶν εὖρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περικυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς, θαυμάζω εἰ ῥαδίον ἐστὶν ἀνέγκλητον διαγίνεσθαι. (6) Χρὴ οὖν πειραῖσθαι τοὺς φιλαίτιους φεύγειν, καὶ τοὺς εὐγνώμονας διώκειν· καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν, ὑπομένειν, ὅσα δὲ μὴ δύνασαι, φυλάττεσθαι· ὅ τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ προθυμότεα ἐπιμελεῖσθαι· οὕτω γὰρ ἤκιστα μὲν σε οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὖρεῖν ῥᾶστα δὲ καὶ ἀκινδυνότεα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

## CAP. IX.

Critonem a sycophantis tutum reddit.

Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γὰρ, ἔφη, ἐμέ τινας εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ὑμοῦ, ἀλλ' ὅτι νο-



μίσουσιν, ἥδιον ἂν με ἀργύριον τελέσαι, ἢ πράγματα ἔχειν. (2) Καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν, ἢ μὴ. Οὐκ ἂν σὺν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτὸν με τράποιτο. (3) Τί δ'; ἔφη, οὐχ ὄρας, ὅτι πολλῶ ἥδιόν ἐστι, χαριζόμενον οἷῳ σοι ἀνδρὶ ἢ ἀπεχθόπενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάννυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

(4) Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάννυ μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δὲ· οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστός τε καὶ εὐφυνέστερος ὢν, ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῶ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε· καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. (5) Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἰ τὸν Κρίτωνος οἶκον, μάλα περιεῖπεν αὐτόν· καὶ εὐθύς τῶν συκοφαντούντων τὸν Κρίωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ αὐτῶν τινὰ προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὃ τι δεῖ

παθεῖν ἢ ἀποτίσαι. (6) Ὁ δὲ, συνειδὼς αὐτῷ πολ-  
 λὰ καὶ πονηρὰ, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ  
 Ἀρχεδήμου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο,  
 ἕως τὸν τε Κρίωνα ἀφῆκε, καὶ αὐτῷ χρήματα  
 ἔδωκεν. (7) Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιοῦτα ὁ  
 Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νο-  
 μεὺς ἀγαθὸν κύνα ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλον-  
 ται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς  
 ἀπολαύωσιν, οὕτω καὶ τοῦ Κρίωνος πολλοὶ τῶν φί-  
 λων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδη-  
 μον. (8) Ὁ δὲ Ἀρχέδημος τῷ Κρίωνι ἡδέως  
 ἔχαριζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίων ἐν ἡσυχίᾳ  
 ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων,  
 οἷς ἀπήχθετο, ὀνειδίξοι, ὡς ὑπὸ Κρίωνος ὠφελού-  
 μενος κολακεύει αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρ-  
 χέδημος, αἰσχρόν ἐστιν εὐεργετούμενον ὑπὸ χρηστῶν  
 ἀνθρώπων καὶ ἀντευεργετοῦντα, τοὺς μὲν τοιούτους  
 φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι· ἢ  
 τοὺς μὲν καλοὺς καὶ ἀγαθοὺς ἀδικεῖν πειρώμενον ἐχ-  
 θροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πει-  
 ρᾶσθαι φίλους ποιεῖσθαι, καὶ χρῆσθαι τούτοις ἀντὶ  
 ἐκείνων; Ἐκ δὲ τούτου εἰς τὴν τῶν Κρίωνος φί-  
 λων Ἀρχέδημος ἦν, καὶ ὑπὸ τῶν ἄλλων Κρίωνος  
 φίλων ἐτιμᾶτο.

## CAP. X.

Amicorum indigentiae occurrendum esse beneficiis docet.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διοδώρε, ἂν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ ὅπως ἀνακομίσῃ ; (2) Καὶ ἄλλους γε, νῆ Δί, ἔφη, παρακαλῶ, σῶσθρα τούτου ἀνακηρύσσων. Τί γάρ ; ἔφη, ἐάν τίς σοι κάμῃ τῶν οἰκετῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν, κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ ; (3) Καὶ μὴν οἶσθά γε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης· αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντιωφελοίῃ σε· καίτοι τὸ ὑπηρετήν ἐκόντια τε καὶ εὖνουν καὶ παράμονον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχειν, καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι, καὶ προνοεῖν καὶ προβουλεύεσθαι, πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. (4) Οἱ μὲντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα εὐνοσιτάτους ἐσσι φίλους ἀγαθούς κτήσασθαι. (5) Καὶ ὁ Διοδώρος, Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες· καὶ κέλευσον ἐλθεῖν ὡς ἐμέ τὸν Ἑρμογένην. Μὰ Δί, ἔφη, οὐκ ἔγωγε·

νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεῖ-  
νον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκεῖνον, οὔτε ἐκεῖνφ  
μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. (6) Οὐ-  
τω δὲ ὁ Διόδωρος ᾤχετο πρὸς τὸν Ἑρμογένην· καὶ  
οὐ πολὺ τελέσας ἐκτίσαιο φίλον, ὃς ἔργον εἶχε  
σκοπεῖν, ὃ τι ἂν ἢ λέγων ἢ πράττων ὠφελοῖη τε καὶ  
εὐφραῖνοι Διόδωρον.

ΞΕΝΟΦΩΝΤΟΣ  
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ  
ΤΡΙΤΟΝ

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CAP. I.

Quid et quantum imperatori scire sit necessarium, Socrates docet.

“Οτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο δηγήσομαι· ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκειν, ἐπαγγελλόμενον στρατηγεῖν διδάξαι, ἔλεξε πρὸς τὰ τῶν ξυνόντων, ὃν ἡσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν. (2) Δίσχρον μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ· καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντιος ἐργολαβοῖη, μὴ μεμαθηκὸς ἀνδριαντοποιεῖν. (3) Ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολέμοις κινδύνους ἐπιτρεπομένης τῇ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ, κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ, διαμαρτιάνοντος εἰκὸς γίνεσθαι· πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελούμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. (4) Ἐπεὶ δὲ μεμαθηκὸς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ

δοκεῖ ὑμῖν, ὡς ἄνδρες, ὥσπερ Ὁμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω καὶ ὁδε στρατηγεῖν μαθὼν, γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ καθαρίζων μαθὼν, καὶ μὴ καθαρίζῃ, καθαριστὴς ἐστὶ· καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεῖν, ὅμως ἰατρός ἐστιν· οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, καὶ μὴδεὶς αὐτὸν ἔλθῃ· ὁ δὲ μὴ ἐπιστάμενος, οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. (5) Ἀτὰρ, ἔφη, ἵνα καὶ, ἐὰν ἡμῶν τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικά ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. (6) Ἀλλὰ μὴν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, καὶ μηχανικόν, καὶ ἐργαστικόν, καὶ ἐπιμελῆ, καὶ καρτερικόν, καὶ ἀγχίνουν, καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικόν τε καὶ κλέπτῃν, καὶ προετικόν καὶ ἄρπαγα, καὶ φιλόδωρον καὶ πλεονέκτῃν, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστῆμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. (7) Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμ-

μένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν δὲ ταχθῇ κάτω  
 μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα,  
 οἷ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι  
 καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθενται, τότε  
 γίνεται πολλοῦ ἄξιον κτῆμα οἰκία. (8) Ἀλλὰ  
 πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὡς Σώκρατες, εἰρη-  
 κας. καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρί-  
 στοὺς δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ  
 τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἄγωνται, ὑπὸ δὲ  
 αὐτῶν ὠθῶνται. (9) Εἰ μὲν τοίνυν, ἔφη, καὶ δι-  
 αγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδί-  
 δαξεν· εἰ δὲ μὴ, τί σοι ὄφελος, ὦν ἔμαθες; οὐδὲ  
 γὰρ, εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευ-  
 ταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χείριστον,  
 μὴ διδάξας διαγιγνώσκεις τό τε καλὸν καὶ τὸ κίβδη-  
 λον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ, μὰ Δί', ἔφη,  
 οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε  
 ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. (10) Τί οὖν οὐ  
 σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν;  
 Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν  
 ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρῶ-  
 τοὺς καθιστάντες, ὀρθῶς ἂν τάττοιμεν; Ἐμοιγέ  
 δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; ἄρα τοὺς  
 φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσὶν, ἔφη,  
 οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ τοίνυν  
 οὗτοι γε ἄθλοιοι, ἀλλ', ἐπιφανεῖς πανταχοῦ ὄντες,  
 εὐαίρετοι ἂν εἶεν. (11) Αἰτάρ, ἔφη, πότερά σε  
 τάττειν μόνον ἐδίδαξεν, ἢ καὶ ὅποι καὶ ὅπως

χρηστέον ἐκάστῳ τῶν ταγμάτων; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλά γ' ἐστὶ, πρὸς ἃ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερῶτα· ἦν γὰρ ἐπίσταιται, καὶ μὴ ἀναιδὴς ἦ, αἰσχυνεῖται, ἀργύριον εἰληφώς, ἐνδεᾶ σε ἀποπέμψασθαι.

## CAP. II.

Ostenditur, summum imperatoris officium esse, eos, quibus praesit, reddere beatos.

Ἐντυχὼν δὲ ποτε στρατηγεῖν ἡρημένῳ τῷ, Τοῦ ἔνεκεν, ἔφη, "Ομηρον οἶμι τὸν Ἀγαμέμνονα προσγορεῦσαι ποιμένα λαῶν; ἄρά γε ὅτι, ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ ὄϊες, καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοί τε οἱ στρατιῶται ἔσονται, καὶ τὰ ἐπιτήδεια ἔξουσιν, καὶ οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ᾦσιν. (2)  
Ἡ τί δήποτε αὐτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπὼν,

Ἀμφοτέρων, βασιλεὺς ἔ ἀγαθὸς, κρατερός ἔ ἀίχμητής;

ἄρά γε ὅτι αἰχμητής τε κρατερός ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη;



πειράσῃ τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷσι περ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. (7) Τί δέ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι; Εἰ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἔφη. (8) Ὅπως δὲ σοι πείδωνται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὧς Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; (9) Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται· καὶ ἐν πλοίῳ οἱ πλείοντες, ὃν ἂν κυβερνητικώτατον· καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκὸς, ἔφη, καὶ ἐν ἱππικῇ, ὅς ἂν μάλιστα εἰδὼς φαίνεται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. (10) Ἐὰν οὖν, ἔφη, ἐγὼ, ὧς Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὧς, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξῃς αὐτοὺς, ὡς τὸ πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολύ, νῆ Δι', ἔφη, ῥᾶσιν ἢ εἰ σε δεοὶ διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.

(11) Λέγεις, ἔφη, σὺ, τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦου, ἔφη, χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμῃσαι, ὅτι ὅσα τε νόμῳ μεμαθῆκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπισιάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν· καὶ εἴ τι ἄλλο καλὸν μαθάνει τις μάθημα, διὰ λόγου μαθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπισιάμενοι κάλλιστα διαλέγονται; (12) Ἡ τόδε οὐκ ἐντεθύμῃσαι, ὥς, ὅταν γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Ἀῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμῶθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῆ λέγεις, ἔφη. (13) Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, οὔτε σωματίων μεγέθει καὶ ῥώμῃ; ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. Ἀληθές, ἔφη, καὶ τοῦτο. (14) Οὐκοῦν οἶε, ἔφη, καὶ τοῦ ἵππου τοῦ ἐνθάδε εἴ τις ἐπιμεληθείῃ, ὥς πολὺ ἂν καὶ τοῦτο διενέγκοιεν τῶν ἄλλων ὄπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ, καὶ τῇ ἐτοιμῳς κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιῶντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. (15) Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ, καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ, νῆ Δία, πειράσσομαι, ἔφη.

## CAP. IV.

Socrates docere conatur bonum choragum et oeconomum posse  
etiam esse bonum imperatorem.

Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπὸν-  
όντα, ἤρειτο, *Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρην-  
ται; Καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί  
εἰσιν Ἀθηναῖοι; ὥστε ἐμὲ μὲν οὐχ εἴλοντο, ὅς ἐκ  
καταλόγου στρατευόμενος κατατέτριμμαι, καὶ λοχα-  
γῶν, καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολε-  
μίων τусаῦτα ἔχων, (ἅμα δὲ τὰς οὐλὰς τῶν τραυ-  
μάτων ἀπογυμνούμενος ἐπεδείκνυνεν,)* Ἀντιοθένην  
δέ, ἔφη, εἴλοντο, τὸν οὔτε ὀπλίτην πώποτε στρατευ-  
σάμενον, ἔν τε τοῖς ἱππεῦσιν οὐδὲν περίβλεπτον  
ποιήσαντα, ἐπιστάμενόν τε ἄλλο αὐδὲν ἢ χρήματα  
συλλέγειν. (2) Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο  
μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ  
ἐπιτήδεια παρίζειν. Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ  
Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ'  
οὐχ ἔνεκα τούτου καὶ στρατηγεῖν δύναιτ' ἂν. (3)  
Καὶ ὁ Σωκράτης ἔφη, Ἀλλὰ καὶ φιλόνικος Ἀν-  
τιοθένης ἐστίν, ὁ στρατηγῷ προσεῖνα, ἐπιτήδειόν  
ἐστιν· οὐχ ὁρᾷς, ὅτι καὶ ὁσάκις κεχορήγηκε, πᾶσι  
τοῖς χοροῖς νενίκηκε; Μὰ Δί'. ἔφη ὁ Νικομαχίδης,  
ἀλλ' οὐδὲν ὁμοῖόν ἐστι χοροῦ τε καὶ στρατεύματος  
προσεστάναι. (4) Καὶ μὴν, ἔφη ὁ Σωκράτης, οὐδὲ  
φιδῆς γε ὁ Ἀντιοθένης οὐδὲ χορῶν διδασκαλίας ἐμ-

πειρος ὢν, ὅμως ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατί-  
 στους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικο-  
 μαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ'  
 ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. (5) Οὐκοῦν,  
 ἔφη ὁ Σωκράτης, ἐάν γε καὶ ἐν τοῖς πολεμικοῖς  
 τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη  
 τε καὶ προαιρῇται, εἰκότως ἂν καὶ τούτου νικηφόρος  
 εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέ-  
 λειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην,  
 ἢ εἰς τὴν ξὺν τῇ φυλῇ τῶν χορικῶν. (6) Λέγεις  
 σὺ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι  
 χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ',  
 ἔφη, ὡς, ὅτου ἂν τις προστατεύη, ἐὰν γιγώσκῃ τε  
 ὧν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν  
 εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως  
 εἴτε στρατεύματος προστατεύοι. (7) Καὶ ὁ Νικο-  
 μαχίδης, Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε  
 ᾤμην ἐγὼ σου ἀκοῦσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγα-  
 θοὶ στρατηγοὶ ἂν εἴεν. Ἴθι δῆ, ἔφη, ἐξετάσωμεν  
 τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ  
 αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. (8) Οὐ-  
 κοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ  
 εὐπειθεῖς ἑαυτοῖς παρασκευάζειν, ἀμφοτέρων ἐστὶν  
 ἔργον; Καὶ μάλα, ἔφη, Τί δέ; τὸ προστάττειν  
 ἕκαστα τοῖς ἐπιτηδεύουσιν πράττειν; Καὶ τοῦτο, ἔφη.  
 Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν, καὶ τοὺς  
 ἀγαθοὺς τιμᾷν, ἀμφοτέροις οἶμαι προσήκειν. Πά-  
 νυ μὲν οὖν, ἔφη. (9) Τὸ δὲ τοὺς ὑπάρχουσιν εὐμα-

ναῖς ποιεῖσθαι, πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι, δοκεῖ σοι συμφέρειν ἀμφοτέροις, ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικὸν τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα. (10) Ταῦτα μὲν οὖν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροὶ γέ τοι ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει. (11) Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παρής, ἂν δέη μάχεσθαι, τί ὠφελήσῃ ἢ οἰκονομική. Ἐνταῦθα δῆπου καὶ πλεῖστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες ὡς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέπεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, εἰς ἀπαρασκευὸς ἢ, φυλάσσεται συνάπτειν μάχην. (12) Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἢ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει· τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδέτερά γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ

ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· [οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται, ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες·] οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν· οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθεν πλημμελοῦσιν.

## CAP. V.

De revocandis ad pristinam fortitudinem et felicitatem Atheniensibus.

Περικλεῖ δέ ποτε, τῷ τοῦ πάνυ Περικλέους νιῷ, διαλεγόμενος, Ἐγώ τοι, ἔφη, ὦ Περικλείς, ἐλπίδα ἔχω, σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξότεραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι, καὶ τῶν πολεμίων κρατησεῖν. Καὶ ὁ Περικλῆς, Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοι' ἄν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη τὸ δυνατόν ἐστιν; Βούλομαι, ἔφη. (2) Οὐκοῦν, οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη· Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων; Οὐδὲ ταύτη μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποιέτους ἑαυτοῖς εἶναι νομίζεις. Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θη-

βαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθηῆναι δέ οὐδὲν ὁρῶ τοιοῦτον. (3) Ἀλλὰ μὴν φιλοτιμότεοι γε καὶ φιλοφρονέσταιοι πάντων εἰσὶν· ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μεῖζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίους· ὧ πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι, καὶ ἄλκιμοι γίνεσθαι. (4) Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαθείᾳ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Ἀηλίου, ἐκ τούτων τεταπείνεται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐληῖρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντις Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν· Ἀθηναῖοι δὲ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνον ἐγένοντο, πορθούντις τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηλώσωσι τὴν Ἀττικὴν. (5) Καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακείσθαι ἢ πόλις· τὸ μὲν γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπειθεῖαν ἐμβάλλει, ὁ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. (6) Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν

ταῖς ναυσίν· ὅταν μὲν γὰρ δῆπου μηδὲν φοβῶνται, μεστοὶ εἶναι ἀταξίας· ἔστ' ἂν δὲ ἡ χεῖμα ἢ πολέμους δέσσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιῶσιν, ἀλλὰ καὶ σιγῶσι καταδοκοῦντες τὰ προσταχθεσόμενα, ὥσπερ χορευταί. (7) Ἀλλὰ μὲν, ἔφη ὁ Περικλῆς, εἶγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προαιρεπαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. (8) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς, ὧν οἱ ἄλλοι εἶχον, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστα ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιῶν μάλιστα προσήκον αὐτοῖς· καὶ ὥς, τούτου ἐπιμελούμενοι, πάντων ἂν εἴεν κράτιστοι. (9) Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιωτάτους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμνησکوιμεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι. (10) Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθίδος γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γεγόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπείρου πάσης, καὶ τὸν ἐφ' Ἑρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δηλοὶ γεγονάσαι τῶν κατ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. (11) Εἰ δὲ βούλει, ἃ ὕστερον οἱ



ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας, καὶ πλείστην τῶν προγεγονότων δυνάμιν καὶ ἀφορμὴν κεκτημένους, καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς ἀνθρώπων. Λέγονται γάρ, ἔφη. (12) Τοιγαροῦν πολλῶν μὲν πετανασιστάσεων ἐν τῇ Ἑλλάδι γεγονυῶν, διέμειναν ἐν τῇ ἑαυτῶν· πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις· πολλοὶ δὲ, ὑπὸ κρειττόνων ὑβριζόμενοι, κατέφευγον πρὸς ἐκείνους. (13) Καὶ ὁ Περικλῆς, Καὶ θαυμάζω γε, ἔφη, ὦ Σώκратες, ἡ πόλις ὅπως ποί᾽ ἐπὶ τὸ χεῖρον ἐκλινεν. Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, ὥσπερ καὶ ἀθληταὶ τινες διὰ τὸ πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερῶσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγονέναι. (14) Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης, Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι· ἀλλ' εἰ μὲν, ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα, μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μὴ, τοὺς γε νῦν πρωτεύοντας μιμούμενοι, καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι, οὐδὲν ἂν χείρους

ἐκείνων εἶεν· εἰ δ' ἐπιμελέστερον, καὶ βελτίους.  
 (15) Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν  
 καλοκαγαθίαν· πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ  
 Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέσονται; οἱ ἀπὸ  
 τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων·  
 ἢ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας  
 ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶ-  
 σι. (16) Πότε δὲ οὕτω πείσονται τοῖς ἄρχουσιν;  
 οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόν-  
 των· ἢ πότε οὕτως ὁμονήσουσιν; οἱ γε, ἀντὶ μὲν  
 τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν  
 ἀλλήλους, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλ-  
 λοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδί-  
 αῖς συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλεί-  
 στας δίκας ἀλλήλοις δικάζονται, καὶ προαιρουῦνται  
 μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συναφε-  
 λούντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις  
 χρώμενοι, περὶ τούτων αὐτὸ μάχονται, καὶ ταῖς εἰς τὰ  
 τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν, (17) Ἐξ ὧν  
 πολλὴ μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύεται,  
 πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις  
 ἐγγίγνεται, δι' ἃ ἔγωγε μάλᾳ φοβοῦμαι αἰεὶ, μὴ τι  
 μεῖζον, ἢ ὥστε φέρειν δύνασθαι, κακὸν τῇ πόλει  
 συμβῇ. (18) Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περί-  
 κλεις, οὕτως ἡγοῦ ἀνηκέστῃ πονηρίᾳ νοσεῖν Ἀθη-  
 ναίους· οὐχ ὀρᾷς, ὥς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς  
 ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πεί-  
 θονται τοῖς ἐπιστάταις, οὐδενῶν δὲ καταδεέστερον ἐν

τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; (19) Τουτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστιῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἑλπεῖς, οἳ δοκοῦσι καλοκάγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. (20) Καὶ ὁ Σωκράτης ἔφη, Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλὴ, ὦ Περικλείς, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἷσθα οὖν τινάς, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιώτερον τὰς τε δίκας δικάζοντας καὶ τᾶλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων. (21) Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἰσῶς γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν· οὐχ ὄρᾱς, οἷα κυθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὁπόθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεστῶσι· τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. (22) Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἥτιον ἔχειν εἰπεῖν, ὁπότε στρατηγεῖν ἢ ὁπότε παλαίειν ἢ ῥῶξ μαρθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων παρειληφότα διασώζειν, πολλὰ δὲ πανταχόθεν συνεννηροχέαι, ὁπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλι-

μον εἰς στρατηγίαν. (23) Οἶμαι δὲ σε πολλὰ με-  
 ριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς  
 στρατηγίαν ὠφελίμων· καὶ ἐάν τι τοιοῦτον αἰσθῇ  
 σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα,  
 οὔτε δώρων οὔτε χαρίων φειδόμενον, ὅπως μάθῃς  
 παρ' αὐτῶν ἃ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγα-  
 θοὺς ἔχῃς. (24) Καὶ ὁ Περικλῆς, Οὐ λανθάνεις  
 με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἴομαι με τούτων  
 ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδά-  
 σκειν ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων  
 ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὰρ σοι ταῦτα.  
 (25) Τοῦτο δ', ἔφη, ὦ Περικλῆς, κατανενόηκας,  
 ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθή-  
 κοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσο-  
 δοὶ σιENAί τε καὶ προσάντις εἰσὶ, καὶ ὅτι μέση διέ-  
 ζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. (26)  
 Τί δέ; σὺ ἐκείνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι  
 ἐν τῇ βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάννυ χω-  
 ρία, καὶ κούφως ὠπλισμένοι, δύνανται πολλὰ μὲν  
 τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ  
 δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γε, ἔφη, ἀκούω.  
 (27) Ἀθηναίους δ' οὐκ ἂν οἶε, ἔφη, μέχρι τῆς ἐλα-  
 φρᾶς ἡλικίας ὠπλισμένους κουφοτέροις ὕπλοις, καὶ  
 τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας, βλαβε-  
 ροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν  
 τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ  
 Περικλῆς Πάντι οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα  
 χρήσιμα εἶναι. (28) Εἰ τοίνυν, ἔφη ὁ Σωκράτης,

ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε · ἔτι μὲν γὰρ ἂν τούτων καταπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν · ἐὰν δέ τι ἀδυνατιῇς, οὔτε τὴν πόλιν βλάβεις οὔτε σαυτὸν κατοισχυνεῖς.

## CAP. VI.

Glauconem imperitum adolescentem a capessenda republica avertit Socrates.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτι ἐπεχείρει δη-  
μηγορεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐ-  
δέπω εἴκοσιν ἔτη γεγονώς, ὄντιν ἄλλων οἰκείων τε  
καὶ φίλων οὐδείς ἡδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ  
τοῦ βήματος καὶ καταγέλαστον ὄντα, Σωκράτης  
δὲ, εὐνους ὢν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκω-  
νος καὶ διὰ Πλάτωνα, μόνος ἔπαυσεν. (2) Ἐντυ-  
χὼν γὰρ αὐτῷ, πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν  
τοιάδε λέξας κατέσχευεν. Ὡς Γλαύκων, ἔφη, προ-  
στατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἐγώ, ἔφη,  
ὦ Σώκρατες. Νῆ Ἀί, ἔφη · καλὸν γὰρ εἶπερ τι  
καὶ ἄλλο τῶν ἐν ἀνθρώποις · δῆλον γὰρ, ὅτι, ἐὰν  
τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν  
οἷον ἂν ἐπιθυμῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν,  
ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πα-  
τρίδα, ὀνομασιῶς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει,  
ἔπειτα δ' ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστο-  
κλῆς καὶ ἐν τοῖς βαρβάροις · ὅπου δ' ἂν ᾖς, παντα-  
χοῦ περιβλεπτός ἔσῃ. (3) Ταῦτ' οὖν ἀκούων ὁ

Γλαύκων ἐμεγαλύνετο, καὶ ἡδέως παρέμενε. Με-  
 τὰ δὲ ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μὲν,  
 ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει,  
 ὠφελιτέα σοι ἢ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη.  
 Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἰπέ  
 ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν; (4) Ἐπεὶ  
 δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἂν τότε σκοπῶν,  
 ὁπόθεν ἄρχοιτο. Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ  
 φίλου οἶκον εἰ ἀνῆξαι βούλοιο, πλουσιώτερον αὐ-  
 τὸν ἐπιχειροῦνς ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πε-  
 ράσῃ πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη.  
 (5) Οὐκοῦν πλουσιωτέρα γ' ἂν εἴῃ, προσόδων αὐτῇ  
 πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον  
 δὴ, ἔφη, ἐκ τίνων νῦν αἱ προσόδοι τῇ πόλει, καὶ  
 πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκεψαι, ἵνα, εἰ  
 μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς· εἰ  
 δὲ παραλείπονται, προσπυρίσῃς. Ἀλλὰ, μὰ Δί',  
 ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. (6)  
 Ἀλλ', εἰ τοῦτο, ἔφη, παρέλipes, τὰς γε δαπάνας τῆς  
 πόλεως ἡμῖν εἰπέ· δῆλον γὰρ, ὅτι καὶ τούτων τὰς  
 περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί',  
 ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη,  
 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλού-  
 μεθα· πῶς γὰρ οἶόν τε, μὴ εἰδότα γε τὰ ἀναλώμα-  
 τα καὶ τὰς προσόδους, ἐπιμεληθῆναι τούτων; (7)  
 Ἀλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι  
 καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νῆ Δία,  
 σφόδρα γ', ἔφη ὁ Σωκράτης, ἐάν τις αὐτῶν κρείτιον

ἢ· ἥτιων δὲ ὧν καὶ τὰ οἰκεῖα προσαποβάλοι ἄν.  
 Ἀληθῆ λέγεις, ἔφη. (8) Οὐκοῦν, ἔφη, τὸν γε βου-  
 λευσόμενον, πρὸς οὐσινὰς δεῖ πολεμεῖν, τὴν τε τῆς  
 πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ,  
 ἵνα, ἐὰν μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβουλευῇ  
 ἐπιχειρεῖν τῷ πολέμῳ· ἐὰν δὲ ἥτιων τῆς τῶν ἐναν-  
 τίων, εὐλαβεῖσθαι πείθῃ. Ορθῶς λέγεις, ἔφη.  
 (9) Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως  
 τὴν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν  
 τῶν ἐναντίων. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐκ ἂν  
 ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ  
 γέγραπται σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν  
 τοῦτο ἀκούσαιμι. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐδὲ  
 γέγραπται μοί πω. (10) Οὐκοῦν, ἔφη, καὶ περὶ  
 πολέμου συμβουλευεῖν τὴν γε πρώτην ἐπισχίσομεν.  
 ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν, ἄρτι ἀρχόμε-  
 νος τῆς προστατείας, οὐκ ἔξήτακας. Ἀλλά τοι  
 περὶ γε φυλακῆς τῆς χώρας οἶδ', ὅτι σοι μεμέληκεν,  
 καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπικάριοι εἰσι καὶ  
 ὅπόσαι μὴ, καὶ ὅπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ  
 ὅπόσοι μὴ εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλακὰς  
 συμβουλεύσεις μεῖζονας ποιεῖν, τὰς δὲ περιττὰς  
 ἀφαιρεῖν. (11) Νὴ Δί', ἔφη ὁ Γλαύκων, ἀπάσας  
 μὲν οὖν ἔγωγε, ἔνεκά γε τοῦ οὕτως αὐτὰς φυλάττε-  
 σθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δὲ  
 τις ἀφέλῃ γ', ἔφη, τὰς φυλακὰς, οὐκ οἶει καὶ ἀρπά-  
 ζειν ἐξυσιάν εἶσεσθαι τῷ βουλομένῳ; αἰτάρ, ἔφη,  
 πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα,

οἱ κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευσομεν; Ἰσως, ἔφη ὁ Γλαύκων, βέλτιον. (12) Εἰς γε μὴν, ἔφη, τὰ ῥῥύρια οἷδ' ὅτι οὐκ ἀφίξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὐκ ἐλήλυθα, ἔφη. Καὶ γὰρ, νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον εἶναι· ὥστε, ὅταν περὶ τούτου δέῃ συμβουλευεῖν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκέπομαι, ἔφη ὁ Γλαύκων. (13) Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἷδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεψαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σῆτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτου λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ', εἰδὼς, ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλευὼν τῇ πόλει βοηθεῖν τε καὶ σῶζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. (14) Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκίῳν συνέστηκε, χαλεπὸν δὲ ἐστὶν ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν τοῦ θείου, πρῶτον ἐπειράθῃς αὐξῆσαι; δέεται δέ· καὶ μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ δυνάμενος ὠφελεῖσθαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥσπερ εἰ τις ἐν



τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; (15) Ἄλλ' ἔγωγ', ἔφη ὁ Γλαύκων, ὠφελοῖν ἂν τὸν τοῦ θείου οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι; (16) Φυλάττον, ἔφη, ὦ Γλαύκων, ὅπως μὴ, τοῦ εὐδοξεῖν ἐπιθυμῶν, εἰς τὸν ἀντίον ἔλθῃς· ἢ οὐχ ὀρᾷς, ὥς σφαλερόν ἐστι τὸ, ἃ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι φαίνονται καὶ λέγοντες ἃ μὴ ἴσασι καὶ πράττοντες· πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μάλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μάλλον ἢ καταφρονεῖσθαι; (17) Ἐνθυμοῦ δὲ καὶ τῶν εἰδότην ὃ τί τε λέγουσι καὶ ὃ τι ποιοῦσι· καὶ, ὥς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντας τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντας τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεσιτάτων. (18) Εἰ σὺν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι, ἃ βούλει πράττειν· ἐὰν γὰρ τοῦτο διενεγκὼν τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ λάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.

## CAP. VII.

Charmidem verecundantem ad capessendam rem publicam cohortatur Socrates.

Χαρμίδην δὲ τὸν Γλαύκωνος ὁρῶν ἀξιόλογον μὲν ἄνδρα ὄντα, καὶ πολλῶ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ, καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι. Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίας ἀγῶνας νικᾷν, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ θέλοι ἀγωνίζεσθαι, ποιῶν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Ἀῆλον ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. (2) Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὖξιν, καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὀκνοίῃ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτα ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε, δυνατόν ὄντα, ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα, ὧν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. (3) Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν, ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ, ὅταν τι ἀνακοινῶνταί σοι, ὁρᾷ σε καλῶς συμβουλευόντα, καὶ, ὅταν τι ἀμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. (4) Οὐ ταυτίον ἐσιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέ-

γεσθαι, καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὃ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥτιον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἄριστα πιθαρίζοντες οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν.

(5) Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὅρᾳς ἐμφυτὰ τε ἀνθρώποις ὄντα, καὶ πολλῶ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὀμιλίαις παριστάμενα; Καὶ σέ γε δωδέκων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβούμενος, ἐν τοῖς ἀφρονεσιτάτοις τε καὶ ἀσθενεσιτάτοις αἰσχύνῃ λέγειν. (6) Ἰώτερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας, ὃ τι ἐλάττωτος πριάμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνίσταται. (7) Τί δὲ οἶε διαφέρειν ὃ σὺ ποιεῖς, ἢ τῶν ἀσκητῶν ὄντα κρείττω τοὺς ἰδιώτας φοβεῖσθαι; σὺ γὰρ τοῖς πρώτεύουσιν ἐν τῇ πόλει (ὧν ἔνιοι καταφρονοῦσί σου) ῥαδίως διαλεγόμενος, καὶ τῶν ἐπιμελουμένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιῶν, ἐν τοῖς μὴδὲ πάποτε φροντίσαι τῶν πολιτικῶν μὴδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῆς; (8) Τί δ', ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη, διὸ καὶ θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τούτοις δὲ μὴδὲν τρόπον οἶε δυνήσεσθαι προσενεχθῆ-

ναι. (9) Ὡς γὰρ, μὴ ἀγνόει σεαυτὸν, μηδὲ ἀμάρανται, ἀλλ' οἱ πλεῖστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὠρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐκ τρέπονται ἐπὶ τὰ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορρήαθ' αὐτοῦ, ἀλλὰ διατείνου μάλλον πρὸς τὸ σαυτῷ προσέχειν· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων, οὐ μόνον οἱ ἄλλοι πολῖται ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς οὐκ ἐλάχιστα ὠφελήσῃ.

## CAP. VIII.

Captionis Aristippi quaestionibus de bono et pulcro respondet Socrates.

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης, ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μὴ πῃ ὁ λόγος ἐπαλλαχθῇ; ἀλλ' ὡς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. (2) Ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείη ἀγαθόν, ἵνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἡ σιτίων ἢ ποτὸν ἢ χρήματα ἢ υἱείαν ἢ ῥώμην ἢ τόλμαν, δεικνύῃ δὴ τοῦτο κακὸν ἐνίοτε ὄν· ὁ δὲ εἰδὼς, οἷ, εἴαν τι ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ πάνυσιοντος, ἀπεκρίνατο, ἥπερ καὶ ποιεῖν κράτιστον. (3) Ἀρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πν-

ρεοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλὰ ὀφθαλμίας; Οὐδέ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδέ λιμοῦ. Ἀλλὰ μὴν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδεὶς ἀγαθὸν ἔστιν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι.

(4) Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλὰ, ἔφη. Ἀρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιώτατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμωσιν καλὸν ἂν εἴη; Ὅτι, νῆ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπῳ ἄλλος ἀνόμοιος, καλὸς πρὸς πάλιν· ἔστι δὲ καὶ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκόντιῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. (5) Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι, ἥ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε καὶ ἀγαθὰ ἔστι; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἔστιν· ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγονται· πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται· πρὸς ταῦτα δὲ καὶ τὰ ἄλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστοι ᾗ. (6) Ἀρ' οὖν, ἔφη, καὶ κόφινος κοηροφόρος καλόν ἔστιν; Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἀσπίς αἰσχροῦν, ἔαν πρὸς τὰ ἑαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾗ, ἡ δὲ κακῶς.

Λέγεις σὺ, ἔφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι;  
 (7) Καὶ νη Δία, ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ·  
 πολλάκις γὰρ τό γε λιμοῦ ἀγαθὸν πυρετοῦ κακόν  
 ἐστιν, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακόν ἐστι·  
 πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλόν, πρὸς πάλην  
 αἰσχρόν· τὸ δὲ πρὸς πάλην καλόν, πρὸς δρόμον  
 αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐσσι,  
 πρὸς ἃ ἂν εὖ ἔξη, κακὰ δὲ καὶ αἰσχρὰ, πρὸς ἃ ἂν  
 κακῶς.

(8) Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι  
 καὶ χρησίμους, παιδεύειν ἔμοιγ' ἐδόκει, οἷας χρὴ οἰ-  
 κοδομεῖσθαι· ἐπεσκόπει δὲ ὧδε· Ἀρά γε τὸν μέλ-  
 λοντα οἰκίαν, οἷαν χρὴ, ἔχειν τοῦτο δεῖ μηχανᾶσθαι,  
 ὅπως ἡδίῳι τε ἐνδιατιᾶσθαι καὶ χρησιμωτάτῃ ἔσται;  
 (9) Τούτου δὲ ὁμολογουμένου, Οὐκοῦν ἡδὺ μὲν θέ-  
 ρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν;  
 Ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν, Οὐκοῦν ἐν ταῖς  
 πρὸς μεσημβρίαν βλέπουσαις οἰκίαις τοῦ μὲν χει-  
 μῶνος ὁ ἥλιος εἰς τὰς πασιάδας ὑπολάμπει, τοῦ δὲ  
 θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευό-  
 μενος σκιὰν παρέχει· οὐκοῦν εἴ γε καλῶς ἔχει ταῦ-  
 τα οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν  
 τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ  
 ἀποκλείηται· χθαμαλῶτερα δὲ τὰ πρὸς ἄρκτον, ἵνα  
 αἱ ψυχροὶ μὴ ἐμπέτωσιν ἄνεμοι. (10) Ὡς δὲ  
 συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς τε ἂν  
 ἡδίῳα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τί-

νίαν ἐνόμιζεν· τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ ἃ μὴ οἶδε  
 δοξάζειν τε καὶ οἶεσθαι γινώσκειν, ἐγγυιᾶτω μανί-  
 ας ἐλογίζετο εἶναι· τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν  
 οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ  
 φάσκειν μάλινεσθαι· τοὺς δὲ διημαρτηκότας, ὧν οἱ  
 πολλοὶ γινώσκουσι, μαινομένους καλεῖν. (7) Ἐάν  
 τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν  
 τὰς πύλας τοῦ τείχους διεξῶν, ἐάν τε οὕτως ἰσχυρὸς,  
 ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι, ἢ ἄλλῳ τῷ ἐπαί-  
 θεοθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον  
 μάλινεσθαι φάσκειν· τοὺς δὲ μικρὸν διαμαρτιάνοντας  
 οὐ δοκεῖν τοῖς πολλοῖς μάλινεσθαι, ἀλλ', ὥσπερ τὴν  
 ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν  
 μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν. (8)  
 Φθόρον δὲ σκοπῶν, ὅ τι εἴη, λύπην μὲν τινα ἐξεύ-  
 ρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυ-  
 χίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην·  
 ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων  
 εὐπραξίαις ἀνωμένους. Θαυμάζοντων δὲ τινων, εἴ  
 τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο,  
 ὑπεμίμησεν, ὅτι πολλοὶ οὕτως πρὸς τινας ἔχουσιν,  
 ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν,  
 ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι·  
 τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ σὺν ἄν συμβῆναι, τοὺς  
 ἡλιθίους δὲ ἀεὶ πάσχειν αὐτό. (9) Σχολὴν δὲ σκο-  
 πῶν, τί εἴη, ποιῶντας μὲν τι ὅλως ἄπαντας, σχολάζ-  
 οντας μέντοι τοὺς πλείστους ἔφη εὐρίσκειν· καὶ γὰρ  
 τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι·

πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἵεναι πράξοντας τὰ βελτίω τούτων· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἵεναι οὐδέν· σχολάζειν· εἰ δέ τις ἴοι, τοῦτον, ἀσχολίας αὐτῷ οὔσης, κακῶς ἔφη τοῦτο πράττειν. (10) Βασιλεῖς δὲ καὶ ἄρχοντας οὐ ταὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. (11) Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν· ὅ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν, ἐν τε νηὶ τὸν μὲν ἐπιστάμενον ἄρχοντα, τον δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειδομένους τῷ ἐπισταμένῳ· καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς· καὶ ἐν νόσῳ τοὺς νοσοῦντας· καὶ ἐν σωμασκήᾳ τοὺς σωμασκοῦντας· καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἡγῶνται ἐπιστασθαι ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειδομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυνεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. (12) Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν, ἔφη, ἐξεῖν μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, εἴαν τις τῷ εὐ λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγ-



ματι μὴ πείθεται τῷ εὐ λέγοντι, ἀμαρτήσεται δὴπου, ἀμαρτάνων δὲ ζημιωθήσεται. (13) Εἰ δὲ φαίη τις τῷ τυράνῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὐ φρονούν-  
τα. Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἶει ἀζήμιον γίνεσθαι, ἢ ὥς ἔτυχε ζημιουῖσθαι;· πότερον γὰρ ἂν μᾶλλον οἶει σώζεσθαι τὸν ταῦτα ποιοῦντα, ἢ οὕτω καὶ ταχιστὸν ἂν ἀπολέ-  
σθαι; (14) Ἐρομένου δὲ τινος αὐτὸν, τί δοκοίη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνα-  
το, Εὐπραξίαν. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τούναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξω ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι· τὸ δὲ μαθόντα τε καὶ μελε-  
τήσαντά τι εὐ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦ-  
το ἐπιτηδευόντες δοκοῦσί μοι εὐ πράττειν. (15) Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὐ πράττοντας, ἐν δὲ ἰατρείᾳ τοὺς τὰ ἰατρικὰ, ἐν δὲ πολιτείᾳ τοὺς τὰ πο-  
λιτικά· τὸν δὲ μηδὲν εὐ πράττοντα, οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

## CAP. X.

Cum artificibus de ipsorum arte disserit, atque ita prodesse iis studet Socrates.

Ἀλλὰ μὴν καὶ εἴ ποτε τῶν τὰς τέχνας ἔχόντων, καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς, διαλέγοιτό

τινι, καὶ τοῦτοις ἀφέλιμος ἦν· εἰσελθὼν μὲν γὰρ ποιεὶ πρὸς Παρράσιον τὸν ζωγράφον, καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἔφη, ὦ Παρράσιε, ἡ γραφικὴ ἐστὶν εἰκασία τῶν ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη. (2) Καὶ μὴν τὰ γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἅμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; (3) Ποιοῦμεν γὰρ, ἔφη, οὕτως. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἥθος; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, ὃ μήτε συμμειρίαν πῆτε χρῶμα μήτε ὦν σὺ εἶπας ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατὸν ἐστίν; (4) Ἄρ' οὖν, ἔφη, γίνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινος; Ἐμοιγε δοκεῖ, ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἳ τε φροντίζοντες καὶ οἳ μὴ; Μὰ Δί', οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποί γίνονται. Οὐκοῦν, ἔφη, καὶ ταῦτα δυνατόν ἀπεικάζειν; Καὶ μάλα, ἔφη. (5)

Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέρων καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον, καὶ τὸ σωφρονικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐσώτων καὶ κινουμένων ἀνθρώπων διαφαίνει. Ἀληθῇ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὄραϊν τοὺς ἀνθρώπους, δι' ὧν τὰ καλὰ τε κάγαθὰ καὶ ἀγαπητὰ ἦθη φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺν γὰρ Δί', ἔφη, διαφέρει, ὧ Σώκρατες.

(6) Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοπιδιὸν εἰσελθὼν ποτε, καὶ διαλεγόμενος αὐτῷ, Ὅτι μὲν, ἔφη, ὦ Κλείων, ἀλλοίους ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιαστὰς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριάσιν; (7) Ἐπεὶ δὲ ἀπορῶν ὁ Κλείων σὺ ταχὺ ἀπεκρίνατο, Ἀρ', ἔφη, τοῖς τῶν ζώντων εἶδουσιν ἀπεικάζων τὸ ἔργον, ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνέμενα ἀπεικάζων, ὁμοιώτερα τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; Πάννυ μὲν οὖν, ἔφη. (8) Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωματίων

ἀπομιμῆσθαι, οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις ; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μὲν μαχομένων ἀπειλητικά τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραينوμένων ἢ ὄψις μιμητέα ; Σφόδρα γε, ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεικάζειν.

(9) Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὐεργασμένους, Νῆ τὴν Ἥραν, ἔφη, καλόν γε, ὦ Πιστία, τὸ εὖρημα, τὸ τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα, ταῖς δὲ χεῖροι μὴ κωλύειν χρῆσθαι. (10) Αἰτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς ; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθυμότερους ποιῶ. Τὸν δὲ ῥυθμὸν, ἔφη, πότερα μέτρω ἢ σταθμῷ ἐπιδεικνύων, πλείονος τιμᾷ ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἷμαί σε ποιεῖν, εἴγε ἀρμότιοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη, ποιῶ· οὐδέν γάρ ὄφελός ἐστι θώρακος ἄνευ τούτου. (11) Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθυμά ἐστι, τὰ δὲ ἄρῥυθμα ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἀρῥύθμῳ σώματι ἀρμότιοντα τὸν θώρακα εὐρυθυμον ποιεῖς ; Ὡσπερ καὶ ἀρμότιοντα, ἔφη· ὁ ἀρμότιων γάρ ἐστιν εὐρυθυμος. (12) Δοκεῖς μοι, ἔφη, ὁ Σωκράτης, τὸ εὐρυθυμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον· ὥσπερ ἂν εἰ φαίης ἀσπί-

## CAP. XI.

Cum Theodota meretrice de arte amatorum alliciendorum confabulatur Socrates.

Γυναικὸς δὲ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἣ ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι, μνησθέντος αὐτῆς τῶν παρόντων τινὸς, καὶ εἰπόντος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικὸς, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασμένους, οἷς ἐκείνην ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους, ἔφη ὁ Σωκράτης. οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττόν ἐστι καταμαθεῖν. Καὶ ὁ δαγησάμενος, Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες; (2) Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην, καὶ καταλαβόντες ζωγράφῳ τὰν παρεστηκυῖαν, ἐθεάσαντο. παυσάμενου δὲ τοῦ ζωγράφου, ὦ ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; Ἀρ' εἰ μὲν ταύτη ὠφελιμωτέρα ἐστὶν ἢ ἐπέδειξαι, ταύτην ἡμῖν χάριν ἐκτέον. εἰ δὲ ἡμῖν ἡ θεά, ἡμᾶς ταύτη. (3) Εἰπόντος δὲ τινος, ὅτι δίκαια λέγοι, Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ, ἐπειδὰν εἰς πλείους διαγγέλωμεν, πλείω ὠφεληθήσεται. ἡμεῖς δὲ ἤδη τε, ὧν ἐθεασάμεθα, ἐπιθυμοῦμεν ἄψασθαι, καὶ ἄπιμεν ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν. ἐκ δὲ

τούτων εἰκὸς, ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ, Νῆ Δί', ἔφη, εἰ τοῖ-  
 νυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χά-  
 ριν ἔχειν. (4) Ἐκ δὲ τούτου ὁ Σωκράτης, ὁρῶν  
 αὐτὴν τε πολυτελῶς κεκοσμημένην, καὶ μητέρα πα-  
 ροῦσαν αὐτῇ ἐν ἐσθῇι καὶ θεραπείᾳ οὐ τῇ τυχού-  
 σῃ καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς, καὶ οὐδὲ  
 ταύτας ἡμελημένως ἐχούσας, καὶ τοῖς ἄλλοις τὴν οἰ-  
 κίαν ἀφθόνως κατεσκευασμένην, Εἰπέ μοι, ἔφη, ὦ  
 Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἀλλ'  
 ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη,  
 Ἀλλὰ μὴ χειροτέχναι τινές; Οὐδὲ χειροτέχναι,  
 ἔφη. Πόθεν οὖν, ἔφη, τὰ ἐπιτήδεια ἔχεις; Ἐάν  
 τις, ἔφη, φίλος μοι γενόμενος εὖ ποιῇ ἐθέλη, οὕτως  
 μοι βίος ἐστί. (5) Νῆ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ,  
 καλὸν γε τὸ κτήμα· καὶ πολλῶ κρεῖττον [ἢ] οἷων τε  
 καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτιῆσθαι. Αἰτάρ,  
 ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἐάν τις σοὶ φίλος,  
 ὥσπερ μυῖα, προσπιτῇται, ἢ καὶ αὐτὴ τι μηχανᾷ;  
 (6) Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὐροίμι;  
 Πολὺ νῆ Δί', ἔφη, προσηκόντως μᾶλλον ἢ αἱ φά-  
 λαγγες· οἶσθα γάρ, ὥς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν  
 βίον· ἀράχνια γάρ, δῆπου λεπτὰ ὑψηλάμεναι, ὃ τι  
 ἂν ἐνιαυθὰ ἐμπέσῃ, τούτῳ τροφῇ χρῶνται. (7) Καὶ  
 ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑψηνασθαί τι θήρα-  
 τρον; Οὐ γὰρ δὴ, ἔφη, οὕτω γε ἀτεχνῶς οἰεσθαι  
 χρῆ τὸ πλείστου ἄξιον ἄργευμα, φίλους, θηρά-  
 σειν· οὐχ ὁρᾷς, ὅτι καὶ [οἱ] τὸ μικροῦ ἄξιον, τοὺς

λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν; (8) Οτι μὲν  
 γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πο-  
 ρισάμενοι, ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ'  
 ἡμέραν ἀποδιδράσκουσιν, ἄλλας κιῶνται κύνας, αἰ-  
 τινες, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι,  
 τῇ ὁσμῇ αἰσθανόμεναι, εὐρίσκουσιν αὐτοὺς· ὅτι δὲ  
 ποδώκεις εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες  
 ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευά-  
 ζονται, ἵνα κατὰ πόδας ἀλίσκωνται· ὅτι δὲ καὶ ταύ-  
 τας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἱστᾶσιν εἰς τὰς  
 αἰτραποὺς, ἢ φεύγουσιν, ἢ εἰς ταῦτα ἐμπέπτοντες  
 συμποδίζονται. (9) Τίνι σὺν, ἔφη, τοιούτῳ φίλους  
 ἂν ἐγὼ θηρῶν; Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς  
 κτήση, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ  
 πλουσίους εὐρήσει, εὐρὼν δὲ μηχανήσεται, ὅπως  
 ἐμβάλη αὐτοὺς εἰς τὰ σὰ δίκτυα. (10) Καὶ ποῖα,  
 ἔφη, ἐγὼ δίκτυα ἔχω; Ἐν μὲν θήπου, ἔφη, καὶ  
 μάλα εὖ περιπλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ  
 ψυχὴν, ἢ καταμανθάνεις, καὶ ὥς ἂν ἐμβλέπουσα  
 χαρίζοιο, καὶ ὅ, τι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι  
 δεῖ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν  
 δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρώστησαντός γε φί-  
 λου φροντιστικῶς ἐπισκέψασθαι, καὶ καλὸν τι πράξ-  
 αντος σφόδρα συνησθῆναι, καὶ τῷ σφόδρα σοῦ φρον-  
 τίζοντι ὅλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν, εὖ  
 οἶδ', ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐ-  
 νοϊκῶς· καὶ ὅτι ἀρεστοί σοι εἰσὶν οἱ φίλοι, οἶδ' ὅτι  
 οὐ λόγῳ ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη

ἡ Θεοδότη, ἐγὼ τούτων οὐδέν μηχανῶμαι. (11) Καὶ μὴν, ἔφη, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὐτ' ἂν ἔλοις οὔτε κατὰσχους φίλον· εὐεργεσίᾳ δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παρὰ μόνιμόν ἐστιν. Ἀληθῆ λέγεις, ἔφη. (12) Αἰετοίνυν, ἔφη, πρῶτον μὲν τοὺς φρονιζοντίας σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν αὐτοῖς σμικρότατα μελήσει· ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνωντο, καὶ πλεῖστον χρόνον φιλοῦν, καὶ μέγιστα εὐεργετοῦν. (13) Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις ὁωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γὰρ, ὅτι καὶ τῶν βρωμάτων τὰ ἡδίστα, ἐὰν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει· ἐὰν δὲ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανυλότερα ἢ, πάνυ ἡδέα φαίνεται. (14) Πῶς οὖν ἂν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ, νῆ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μῆτε προσφέρους μῆτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται· ἔπειτα τοὺς δεομένους ὑπομιμνήσκεις ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι, καὶ διαφεύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι· τῆνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι, διδόναι. (15) Καὶ ἡ Θεοδότη, Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; Ἐάν γε,



νὴ Δί', ἔφη, πείθῃς με σύ. Πῶς ἂν οὖν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, εἴάν τί μου δέῃ. Εἵηιδι τοίνυν, ἔφη, θαμνά. (16) Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην, Ἀλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλαι μοι, αἵ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἐάσουσι με ἀπιέναι, φίλιτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπιδάσ. (17) Ἐπίστασαι γὰρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, οἷ ταῦτα οὐκ ἄνευ πολλῶν φίλιτρων τε καὶ ἐπιδῶν καὶ ὠγγων ἐστί. (18) Χρῆσον τοίνυν μοι, ἔφη, τὴν ἵγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. Ἀλλὰ, μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σε βούλομαι, ἀλλὰ σὲ πρὸς ἐμέ πορεύεσθαι. Ἀλλὰ πορεύομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέχομαι σε, ἔφη, εἴαν μὴ τις φιλοτέρα σου ἔνδον ᾖ.

## CAP. XII.

De bona valetudine, firmitate et robore corporis per exercitia gymnastica quaerendis.

Ἐπιγένην δὲ τῶν ξυνόντων τινὰ, νέον τε ὄντα, καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν, Ὡς ἰδιωτικῶς, ἔφη,

τὸ σῶμα ἔχεις, ὦ Ἐπίγενης! Καὶ ὅς, Ἰδωίτης μὲν, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολέμους ἀγὼν, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχῃσι ; (2) Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσι τε ἐν τοῖς πολεμικοῖς κινδύνοις, καὶ αἰσχροῶς σῴζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντές τε ἀλίσκονται, καὶ ἀλόντες ἦτοι δουλεύουσι τὸν λοιπὸν βίον, ἐὰν οὕτω τύχῃσι, τὴν χαλεπωτάτην δουλείαν, ἥ, εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχροὺς κτῶνται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιάν. (3) Ἡ καταιφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων, καὶ ῥαδίως ἂν οἴνι φέρειν τὰ τοιαῦτα ; καὶ μὴν οἶμαί γε πολλῷ ῥάω καὶ ἡδῶ τούτων εἶναι, ἃ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας ; ἢ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταιφρονεῖς ; (4) Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑπαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες, καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σῴζονται τε εὐσχημόνως, καὶ τὰ δεινὰ πάντα διαφεύγουσι· πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ

τὴν παιρίδα εὐεργετοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται, καὶ δόξαν μεγάλην κτῶνται, καὶ τιμῶν καλλίστων τυγχάνουσι· καὶ τὸν τε λοιπὸν βίον ἡδίων καὶ κάλλιον διαζῶσι, καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. (5) Οὐτοὶ γὰρ, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἥτιον ἐπιμελεῖσθαι· εὐ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις, διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γὰρ, ὅσα πράττουσιν ἄνθρωποι, χρησιμὸν τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρεῖαις πολὺ διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν. (6) Ἐπεὶ καὶ, ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρεῖαν εἶναι, ἐν τῷ διανθεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. (7) Τοῖς δὲ τὰ σώματα εὐ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν χρησιμὸν εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἔνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; (8) Λίσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι, πρὶν ἰδεῖν ἑαυτὸν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ

σώματι γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελουῦν-  
τα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

## CAP. XIII.

Varia Socratis commemorantur apophthegmata.

Ὁργιζομένου δὲ ποιέ τινος, ὅτι προσειπὼν τινα  
χαίρειν οὐκ ἀντιπροσεβρόχηται, Γελοῖον, ἔφη, τὸ, εἰ  
μὲν τὸ σῶμα κάκιον ἔχοντι ἀπλήνησάς τφ, μὴ ἂν  
ὀργίζεσθαι· οἱ δὲ τὴν ψυχὴν ἀγροικοτέως δια-  
κειμένφ περιέτυχες, τοῦτο σε λυπεῖν.

(2) Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι, Ἀκου-  
μενός, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει.  
Ἐρομένου δὲ, ποῖον; Παύσασθαι ἐσθίοντα, ἔφη·  
καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον φησὶ  
διάξειν παυσάμενον.

(3) Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἴη παρ'  
ἐαυτῷ τὸ ὕδωρ, ὃ πίνωι, Ὅτιαν ἄρ', ἔφη, βούλη-  
θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἄλλα ψυ-  
χρὸν, ἔφη, ὥστε λούσασθαι, ἐστίν. Ἀρ' οὖν, ἔφη,  
καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ  
λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ  
πολλάκις τεθαύμακα, ὥς ἡδέως αὐτῷ πρὸς ἀμφο-  
τέρα ταῦτα χρῶνται. Πότερον δὲ, ἔφη, τὸ παρὰ  
σοι ὕδωρ θερμότερον πιεῖν ἔστιν, ἢ τὸ ἐν Ἀσκλη-

πιού; Τὸ ἐν Ἀσκληπιού, ἔφη. Ἐνθυμού οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρρεστότερος εἶναι τῶν τε οἰ-  
κειῶν καὶ τῶν ἀρρώστωντων.

(4) Κολάσαντιος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρειο, τί χαλεπαίνου τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν, βλακίστατός ἐστι, καὶ φιλαργυρώτατος ὢν, ἀργότατος. Ἦδη ποτὲ οὖν ἐπεσκέψω, ἔφη, πότερος πλειόνων πληγῶν δεῖται, σὺ, ἢ ὁ θεράπων;

(5) Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδὸν, Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκέῖσε πορευόμενος, περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθά, ὅτι, εἰ ἐκτείναις τοὺς περίπατους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; Χαριέστερον δέ καὶ προεξορμαῖν ἡμέρα μᾶλλον, ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηχανεῖν τὰς ὁδοὺς, χαλεπόν· τὸ δὲ μᾶλλον ἡμέρα πλείονας πορευθῆναι, πολλὴν ῥαστώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν, ἢ ἐν τῇ ὁδῷ.

(6) Ἄλλου δὲ λέγοντος, ὥς παρειάθῃ μακρὰν ὁδὸν πορευθεῖς, ἤρειο αὐτόν, εἰ καὶ φορτίον ἔφερε. Μὰ Δί, οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μό-

- νος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἡκολούθει, ἔφη. Πότερον, ἔφη, κενός, ἢ φέρων τι; Φέρων, νῆ Αἰ', ἔφη, τά τε σιρώματα καὶ τᾶλλα σκεύη. Καὶ πῶς δὴ, ἔφη, ἀπήλλαχεν ἐκ τῆς οδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον-ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν οἶε διατεθῆναι; Κακῶς, νῆ Αἰ', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἠδυνήθη κομίσει. Τὸ οὖν τοσοῦτον ἦτιον τοῦ παιδὸς δύνασθαι πονεῖν, πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

## CAP. XIV.

Sermones Socratis convivales frugalitatem commendant.

Ὅποτε δὲ τῶν ξυνιώντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροισιν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ διανέμειν ἐκάστω τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τὸ μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τὸ μὴ ἀντιτιθέναι τὸ-ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

(2) Καταμαθὼν δὲ τινα τῶν ξυνδειπνούντων τοῦ μὲν οἴτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθλόνια, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷφ' ἔργω

ἕκαστον εἶη, Ἐχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτε ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὅψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί πω ἐπὶ γε τούτῳ ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. (3) Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σίτου τὸ ὅψον αὐτὸ ἐσθῇ, μὴ ἀσκήσεως ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ, ἢ οὐ; Σχολῇ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. Καί τις ἄλλος τῶν παρόντων, Ὁ δὲ μικρῷ, σίτῳ, ἔφη, πολὺ ὅψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι· καὶ, ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχῶνται πολυκαρλίαν, εἰκότως ἂν οὗτος πολυοψίαν εὐχοίτο. (4) Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρησθαι τὰ λεχθέντα, τὸ μὲν ὅψον οὐκ ἐπαύσατο ἐσθίαν, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν, Παρατηρεῖτ' ἔφη, τοῦτον οἱ πλησίον, ὁπότερα τῷ σίτῳ ὅψω, ἢ τῷ ὅψῳ σίτῳ χρήσεται.

(5) Ἄλλον δὲ ποτε τῶν συνδείκνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὅψων γευόμενον, Ἄρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιΐα ἢ μᾶλλον τὰ ὅψα λυμαινομένη, ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στομά λαμβάνω; πλείω μὲν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ἃ δὲ ἐκείνοι μὴ συμμιγνύ-

ουσιν, ὥς οὐχ ἀρμότιοντα, ὁ συμμιγνύων (εἴπερ ἐκεῖνοι ὀρθῶς ποιῶσιν) ἀμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. (6) Καίτοι πῶς οὐ γελοῖόν ἐστι, παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μὴδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι ; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν, μειονεκτεῖν ἂν τι δοκοίη, ποθῶν τὸ σύνηθες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρείη πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι.

(7) Ἐλεγε δὲ καὶ ὥς τὸ ἐσθίειν ἐν τῇ Ἀθηναίων γλώττῃ εὐωχεῖσθαι καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη, ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποίη, μήτε δυσεύρετα εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνετίθει.



ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΤΕΤΑΡΤΟΝ.

CAP. I.

Exponit artes varias, quibus Socrates juvenes alliciebat, eorumque ingenia diversamque indolem tentabat, explorabat, et disciplina sua ad virtutem capessendam formatos excitabat omnes.

Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο, εἰ καὶ μετρίως αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι, καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν αἰφῶνι πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνησθαι μὴ παρόντος, οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον· καὶ γὰρ παῖζων οὐδὲν ἥτιον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. (2) Πολλάκις γὰρ ἔφη μὲν ἂν τινος ἔρᾳν, φανερόν δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος· ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν, καὶ μνημονεύειν ἃ [ἂν] μάθοιεν, καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι

ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνους πράγματα εὖ χρῆσθαι· τοὺς γὰρ τοιούτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτοὺς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν. (3) Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἡεῖ, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν, ὅτι αἱ ἀρίσται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἱππῶν τοὺς εὐφυεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους, καὶ ἀρίστους γιγνομένους· εἰ δὲ ἀδάμαστοι γένοιοντο, δυσκαθεκτοτάτους καὶ φανλοτάτους. Καὶ τῶν κυνῶν τῶν εὐφυεστῶν, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίνεσθαι πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγῶγους δὲ γιγνομένας ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. (4) Ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους ἐρῶμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας, ἃ δεῖ πράττειν, ἀρίστους τε καὶ ὠφελιμωτάτους γίνεσθαι, πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδευτοὺς δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους, ἃ δεῖ πράττειν, πολλάκις πονηροῖς ἐπιχειρεῖν πράγμα-

σι, μεγαλείους δὲ καὶ σφοδρούς ὄντας δυσκαθέκτους τε καὶ δυσἀποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζεσθαι. (5) Τοὺς δὲ ἐπὶ πλούτῳ μέγα φρονούοντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφισι τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαι τε ὃ τι ἂν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς μὲν εἶη, εἴ τις οἶεται, μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι· μωρὸς δ', εἴ τις, μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὃ τι ἂν βούληται ποριζόμενος, οἶεται δυνήσεσθαι καὶ τὰ συμφέροντα πράττειν· ἡλίθιος δ', εἴ τις, μὴ δυνάμενος τὰ συμφέροντα πράττειν, εὖ τε πράττειν οἶεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευασθαι· ἡλίθιος δὲ καὶ, εἴ τις οἶεται διὰ τὸν πλοῦτον, μὴδὲν ἐπιστάμενος, δόξειν τι ἀγαθὸς εἶναι, ἢ μὴδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

## CAP. II.

Continuat narrationem antecedentis capitis exemplo Euthydemi, quem sapientiae suae opinione inflatus tam diu interrogando versat Socrates, donec confiteatur, omnium se illarum rerum, quas antea callere existimaverat, esse plane ignarum.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν διηγῆσομαι. Καταμαθὼν γὰρ Εὐθύδημον

τὸν Καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ, καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διώσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγυὲς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει, τῶν μεθ' αὐτοῦ ταναὺς ἔχων.

(2) Καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον Θεμιστοκλῆς διὰ ξυνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον δυνέγκε τῶν μολιτῶν, ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης, βουλόμενος κινεῖν τὸν Εὐθύδημον, Εὐῆθες ἔφη εἶναι τὸ οἶεσθαι, τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. (3) Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας, καὶ φυλαττόμενον, μὴ δόξη τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ, "Οτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτοσι ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλευεῖν, εὐδηλὸν ἔστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάζεσθαι φυλαττόμενος μὴ δόξη μανθάνειν τι παρὰ του· δηλὸν γὰρ, ὅτι λέγειν ἀρχόμενος ὧδε προοι-

μιάσεται· (4) „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον, οὐδ' ἀκούων, τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς, ἐζήτησα τοῦτοῖς ἐντυχεῖν, οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμένων· ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δέ, ὅ τι ἂν ἀπὸ ταυτομάτου ἐπίη μοι, συμβουλεύσω ὑμῖν.“

(5) Ἀρμόσειε δ' ἂν οὕτω προσιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον λαβεῖν· ἐπιτήδειον γὰρ ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεισθαι ἐντεῦθεν· „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, τὴν ἰατρικὴν τέχνην ἔμαθον, οὐδ' ἐζήτησα διδάσκαλον ἑμαυτῷ γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ φυλατιτόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἰατρικὸν ἔργον δότε· πειράσσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.“ Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προσιμίῳ.

(6) Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν, οἷς ὁ Σωκράτης λέγοι, προσέχων, εἴ τι δὲ φυλατιτόμενος αὐτός τι φθέγγεσθαι, καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης, βουλόμενος αὐτὸν παῦσαι τούτου, Θαύμαστον γὰρ, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι μὴ πειρῶνται ὡς συνεχέσιτατα ποιεῖν, ὅ τι ἂν βούλωνται δυνατοὶ γε-

νέσθαι, καὶ καθ' ἑαυτοὺς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομιζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσονται. (7) Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσῳ περ πλειόνων περὶ ταῦτα πραγματευομένων, ἐλάττους οἱ κατεργαζόμενοι γίνονται· ὁ δὲ ὅτι καὶ ἐπιμελείας θέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων. (8) Καὶ ἀρχαῖς μὲν οὖν, ἀκούοντος Εὐθύδημου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ἦσθειο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡγιοποιεῖον· παρὰκαθεζομένου δ' αὐτοῦ τοῦ Εὐθύδημου, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τί ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. (9) Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτηῖσθαι μᾶλλον ἢ σοφίας· ὁ δὲ ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κακημένους. Καὶ ὁ Εὐθύδη-

μος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετεῖναι τὴν σοφίαν. (10) Ὁ δὲ καταμαθὼν αὐτὸν ἡσθένεια τῷ ἐπαίνῳ τούτῳ, Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; Ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος, σκοπῶν ὅ τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης, Ἄρα μὴ ἰατρός; ἔφη· πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος, Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὐχ οὐν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδωρος; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; Ὡς δὲ καὶ τοῦτο ἡρνεῖτο, Ἀλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί', οὐκ ἔγωγ', ἔφη· τοὺς γὰρ τοὶ ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας. (11) Καὶ ὁ Σωκράτης ἔφη· Οὐ δῆπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; Καὶ ὁ Εὐθύδημος, Σφόδρα γ', ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νῆ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἐστὶ γὰρ τῶν βασιλέων αὕτη, καὶ καλεῖται βασιλική· αἰτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ μὴ ὄντα δίκαιον, ἀγαθὸν ταῦτα γενέσθαι; Καὶ

μάλα, ἔφη, καὶ οὐχ οἷόν τε γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. (12) Τί οὖν, ἔφη, σὺ δὴ τοῦτο κατείργασαι; Οἷμαί γε ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν αἵτιον φανῆναι δίκαιος. Ἄρ' οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἄρ' οὖν ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν, ἔφη, ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ, νῆ Δί', ἐγώ γε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. (13) Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν Δ, ἐνταυθοῖ δὲ Α; εἶτα ὅ τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ Δ τιθῶμεν, ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ Α; Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποίει ταῦτα. (14) Καὶ ὁ Σωκράτης γράψας ὥσπερ εἶπεν, Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις τὸ ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσθε οὖν, ἔφη, θῶμεν τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἐστὶ; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσθε θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς ἀδικίαν. Τί δὲ τὸ κακουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζεισθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείνεται, ὦ Εὐθύδημε; Λεινὸν γὰρ ἂν εἴη, ἔφη. (15) Τί δέ; ἂν τις στρατηγὸς αἰρεθεὶς ἀδικόν τε καὶ ἐχθρὸν πόλιν ἐξανδραποδίσσῃται,



φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἂν ἐξαπατᾷ πολεμῶν αὐτοῖς; \*Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ' ἐγώ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτ' ἐρωτᾷν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη; Ἔοικεν, ἔφη. (16) Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλουστάτοιον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. (17) Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα, ψευδόμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποιέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς οἶτον τὸ φάρμακον δῶ, καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δέ; ἂν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας μὴ διαχρήσῃται ἑαυτὸν, κλέψῃ ἢ ἀρπάξῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσέ θετέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. (18) Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς

φίλους ἅπαντα δεῖν ἀπλοῦξασθαι; *Μὰ Δί', οὐ  
 δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ  
 ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ  
 μᾶλλον, ἢ μὴ ὀρθῶς τιθέναι. (19) Τῶν δέ δὴ  
 τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ (ἵνα μὴδὲ τοῦ-  
 το παραλείπωμεν ἄσκεπτον) πότερος ἀδικώτερός  
 ἐστιν, ὁ ἐκὼν, ἢ ὁ ἄκων; Ἀλλ' ὦ Σωκράτες, οὐκ  
 εἴτι μὲν ἔγωγε πιστεύω, οἷς ἀποκρίνομαι· καὶ γὰρ  
 τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὥς  
 ἐγὼ τότε ᾤμην· ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον  
 εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. (20)  
 Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶ-  
 ναι, ὥσπερ τῶν γραμματίων; Ἐμοιγε. Πότερον  
 δὲ γραμματικώτερον κρίνεις, ὅς ἂν ἐκὼν μὴ ὀρθῶς  
 γράφῃ καὶ ἀναγινώσκῃ ἢ ὅς ἂν ἄκων; Ὅς ἂν  
 ἐκὼν ἔγωγε· δύναιτο γὰρ ἂν, ὁπότε βούλοιτο, καὶ  
 ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρ-  
 θῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμ-  
 ματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ  
 ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν, ἢ ὁ ἄκων;  
 Ἀἴθλον ὅτι ὁ ἐκὼν. Οὐκοῦν γραμματικώτερον μὲν  
 πὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς  
 εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ  
 δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι· δοκῶ δὲ  
 μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. (21) Τί δέ  
 δὴ, ὅς ἂν βουλόμενος τὰληθῆ λέγειν μὴδέποτε τὰ  
 αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων  
 τὴν αὐτὴν τοιὲ μὲν πρὸς ἕω, τοιὲ δὲ πρὸς ἐσπέραν*

φράζει, καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν, τοιῆ  
 μὲν πλείω, τοιῆ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ  
 ὁ τοιοῦτος; Ἀῖνος, νῆ Δί, εἶναι, ὅτι, ἃ ᾤετο εἶ-  
 δέναι, οὐκ οἶδεν. (22) Οἶσθα δέ τινας ἀνδρα-  
 ποδάδεις καλουμένους; Ἐγωγε. Πότερον διὰ  
 σοφίαν ἢ δι' ἀμαθίαν; Ἀῖνον ὅτι δι' ἀμαθί-  
 αν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν  
 τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα.  
 Ἀλλ' ἄρα διὰ τὴν τοῦ τέκταινέσθαι; Οὐδὲ διὰ  
 ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ  
 δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τὸνναντίον· οἱ γὰρ  
 πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδρα-  
 ποδάδεις εἰσὶν. Ἀρ' οὖν τῶν τὰ καλά καὶ ἀγα-  
 θὰ καὶ δίκαια μὴ εἰδότεων τὸ ὄνομα τοῦτ' ἐστίν;  
 Ἐμοιγε δοκεῖ, ἔφη. (23) Οὐκοῦν δεῖ παντὶ τρόπῳ  
 διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ὦμεν.  
 Ἀλλὰ νῆ τοὺς θεοὺς, ἔφη, ὧ Σώκρατες, πάνυ  
 ᾤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνό-  
 μιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκαγα-  
 θίας ὀρεγομένῳ· νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν,  
 ὁρῶντα ἑμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ  
 ἐρωτώμενον ἀποκρίνασθαι δυνάμενον, ὑπὲρ ὧν μάλ-  
 ιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα,  
 ἣν ἂν πορευόμενος βελτίων γενόμην; (24) Καὶ  
 ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὧ Εὐθύδημε, εἰς Δελ-  
 φούς ἤδη πώποτε ἀφίκου; Καὶ δὲς γε, νῆ Δία,  
 ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμέ-  
 νον τὸ Γινῶθι σαυτὸν; Ἐγωγε. Πότερον οὖν οὐ-

δέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, ὅστις εἴης; *Μὰ Δεῖ*, οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾧμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ᾗδεν, εἶγε μὴδ' ἐμαυτὸν ἐγίγνωσκον. (25) Πότερα δέ σοι δοκεῖ γιγνώσκειν ἑαυτὸν, ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις ὥσπερ οἱ τοὺς ἵπλους ὠνούμενοι οὐ πρότερον οἶονται γιγνώσκειν, ὃν ἂν βούλωνται γινώ-  
ναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθῆς ἐστὶν ἢ δυσπειθῆς, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδεα τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἐγνώκε τὴν αὐτοῦ δύ-  
ναμιν; Οὕτως ἔμοιγε δοκεῖ ἔφη, ὃ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν, ἀγνοεῖν ἑαυτόν. (26) *Εκείνο* δέ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι, καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες, πορίζονταί τε ὧν δέονται, καὶ εὖ πράτ-  
τουσιν· ὧν δὲ μὴ ἐπίστανται, ἀπεχόμενοι ἀναμάρ-  
τητοι γίνονται, καὶ διαφεύγουσι τὸ κακῶς πράτ-  
τειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυ-  
νάμενοι δοκιμάζειν, [καί] διὰ τῆς τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται, καὶ τὰ κακὰ φυλάττονται. (27) Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυ-

τῶν δυνάμεως, πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται· καὶ οὔτε ὧν δέονται ἴσασιν, οὔτε ὃ τι πράττουσιν, οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι, καὶ τοῖς κακοῖς περιπίπτουσι. (28) Καὶ οἱ μὲν εἰδότες ὃ τι ποιοῦσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοχοῖ τε καὶ τίμιοι γίνονται· καὶ οἱ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι, καὶ προῖτασθαί [τε] ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι, καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. (29) Οἱ δὲ μὴ εἰδότες ὃ τι ποιοῦσι, κακῶς δὲ αἰρούμενοι, καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται, καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὁρᾷς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι. (30) Καὶ ὁ Εὐθύδημος, Ὡς πάννυ μοι δοκοῦν, ὦ Σώκρατες, ἔφη, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γινώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτὸν, τοῦτο πρὸς σε ἀποβλέπω εἰ μοι ἐθέλῃσαις ἂν ἐξηγήσασθαι. (31) Οὐκοῦν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως πού γινώσκεις. Νῆ Αἰ', ἔφη· εἰ γὰρ μη-

δὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανυλότερος ἂν εἶην. Ἴθι δὴ, ἔφη, καὶ ἐμοὶ ἐξηγήσαι αὐτά. Ἀλλ' οὐ χαλεπὸν, ἔφη· πρῶτον πέν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα τὰ αἷτια ἐκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακὰ. (32) Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἷτια γίγνηται, ἀγαθὰ ἂν εἶη, ὅταν δὲ κακοῦ, κακὰ. Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν, νῆ Δί', ἔφη, στρατείας τε αἰσχυρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὅρᾳς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα ποτὲ δὲ βλάπτοντα τί μᾶλλον ἀγαθὰ ἢ κακὰ εἰσιν; Οὐδὲν, μὰ Δία, φαίνεται κατὰ γε τοῦτον τὸν λόγον. (33) Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθὸν ἐστίν· ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον πράττει σοφὸς ὢν, ἢ ἀμαθής; Τί δέ; τὸν Λαίδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι λεμφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν, ἠναγκάζετο ἐκείνῳ δουλεύειν, καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ νιού τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυν-

νήθη σωθῆναι, ἀλλ' ἀπενεχθῆεις εἰς τοὺς βαρβάρους  
 πάλιν ἐκεῖ ἐδούλευε; Λέγεται νῆ Δί', ἔφη, ταῦτα.  
 Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ; τοῦτον  
 γὰρ δὴ πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς  
 ὑπὸ τοῦ Ὀδυσσεὺς ἀπώλετο. Λέγεται καὶ ταῦτα,  
 ἔφη. Ἄλλους δὲ πόσους οἶε διὰ σοφίαν ἀναρπά-  
 στους πρὸς βασιλέα γεγονέναι, καὶ ἐκεῖ δουλεύειν;  
 (34) Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώ-  
 ταιτον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἷγε μὴ τις  
 αὐτὸ, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν  
 συντιθεῖται. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμ-  
 φιλόγον εἶη; Οὐδέν, ἔφη, εἷγε μὴ προσθήσομεν  
 αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι  
 ἄλλο τῶν τοιούτων. Ἀλλὰ, νῆ Δία, προσθήσομεν,  
 ἔφη. πῶς γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίῃ;  
 (35) Νῆ Δί', ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ  
 καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις. πολλοὶ μὲν  
 γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρα-  
 κεινηκόντων διαφθείρονται. πολλοὶ δὲ διὰ τὴν  
 ἰσχὺν μεῖζον ἐργοῖς ἐπιχειροῦντες οὐ μικροῖς κα-  
 κοῖς περιπίπτουσι. πολλοὶ δὲ διὰ τὸν πλοῦτον δια-  
 θρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται.  
 πολλοὶ δὲ διὰ τὴν δόξαν καὶ πολιτικὴν δύναμιν με-  
 γάλα κακὰ πεπόνθασιν. (36) Ἀλλὰ μὴν, ἔφη,  
 εἷγε μὴδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω,  
 ὁμολογῶ μὴδὲ, ὅ τι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ,  
 εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως  
 διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκειναι. ἐπεὶ

δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστιά-  
 ναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι. Πάν-  
 τως δῆπου, ἔφη. (37) Δοκεῖ οὖν σοι δυνατόν εἶναι,  
 δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί,  
 οὐκ ἔμοιγε. Καί τί νομίζεις δῆμον εἶναι; Τοὺς  
 πένητας τῶν πολιτῶν ἔγωγε. Καί τοὺς πένητας  
 ἄρα οἶσθα; Πῶς γάρ οὔ; Ἀρ' οὖν καί τοὺς  
 πλουσίους οἶσθα; Οὐδέν [γε] ἦτιον ἢ καί τοὺς  
 πένητας. Ποίους δὲ πένητας καί ποίους πλουσίους  
 καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ  
 δεῖ τελεῖν, πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν,  
 πλουσίους. (38) Καταμεμάθηκας οὖν, ὅτι ἐνίοις  
 μὲν πάννυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλ-  
 λά καί περιποιῶνται ἀπ' αὐτῶν, ἐνίοις δὲ πάννυ  
 πολλὰ οὐκ ἱκανά ἐστι; Καί, νῆ Δί', ἔφη ὁ Εὐ-  
 θύδημος, ὀρθῶς γάρ με ἀναμιμνήσκεις, οἶδα γάρ  
 καί τυράννους τινὰς, οἳ δὲ ἐνδειαίν, ὥσπερ οἱ ἀπο-  
 ρώτατοι, ἀναγκάζονται ἀδικεῖν. (39) Οὐκοῦν, ἔφη  
 ὁ Σωκράτης, εἴγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυ-  
 ράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκ-  
 τημένους, ἐὰν οἰκονομικοὶ ᾖσιν, εἰς τοὺς πλουσίους.  
 Καί ὁ Εὐθύδημος ἔφη, Ἀναγκάζει με καί ταῦτα  
 ὁμολογεῖν δηλονότι ἢ ἐμὴ φαυλότης· καί φρονιζῶ,  
 μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γάρ ἀπλῶς  
 οὐδέν εἰδέναι. Καί πάννυ ἀθύμως ἔχων ἀπῆλθε,  
 καί καταφρονήσας ἑαυτοῦ καί νομίσας τῷ ὄντι ἀν-  
 δράποδον εἶναι. (40) Πολλοὶ μὲν οὖν τῶν οὕτω  
 διατεθέντων ὑπὸ Σωκράτους οὐκ ἔτι αὐτῷ προσήε-



σαν οὐς καὶ βλακωτέρους ἐνόμιζεν · ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνεῖη· καὶ οὐκ ἀπελείπετο εἰ αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ ἐμιμείτο, ὧν ἐκείνος ἐπειθήδευεν· ὁ δὲ ὥς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διατάραττον, ἀπλούσιστα δὲ καὶ σαφέστατα ἐξηγεῖτο, ἃ τε ἐνόμιζεν εἰδέναι δεῖν, καὶ ἐπιτηδεύειν κράτιστα εἶναι.

## CAP. III.

Socrates non prius ad rem publicam juvenes aut quamcunque artem capessendam incitandos esse statuebat, quam eorum animus fuisset praeceptis ad virtutem formatus, cujus fundamentum sit pietas erga Deos. Igitur Euthydemum docet hoc capite Deos hominibus consulere et propterea colendos esse.

Τὸ μὲν οὖν λεκτικὸν καὶ πρακτικὸν καὶ μηχανικὸν γίνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾗτο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. (2) Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾷτο σώφρονας ποιεῖν τοὺς συνόντας. Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. (3) Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτε σοι ἐπῆλθεν ἐνθυ-

μηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ, ὧν οἱ ἄνθρωποι δέονται, κατεσκευάκασι; Καὶ ὃς Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. Ἀλλ' οἶσθά γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσι; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἄν ἦμεν, ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτια παρέχουσι, κάλλιστον ἀναπαυτήριον. Ἡάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. (4) Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνεφάναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν. Ἔστι ταῦτα, ἔφη. Ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερά ἡμῖν ποιεῖ. Πάνυ μὲν οὖν ἔφη. (5) Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἀρμοιτούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. (6) Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ ἐντούς ἡμᾶς, καὶ μιγνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκαιεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδῶ ποιεῖν αὐτά· καὶ, ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ

παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. (7) Τὸ δὲ καὶ τὸ πῦρ πορίσας ἡμῖν, ἐπίκουρον μὲν ψυχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὥς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία. (8) \* \* \* \* Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν· καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μὴ τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ· καὶ ὅταν αὐτὸ πάλιν ἀπὸ πύων γένηται, ἐνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψυχους, πάλιν αὐτὸ τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἐνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνομένοις. (9) Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἐξαπίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἐκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκείνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τᾶλλα ζῶα τούτων μετέχει, (10) Οὐ γὰρ

καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἕνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἴων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζώων τσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ὁ ἄνθρωπος; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἥτιον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων, εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται. (11) Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοιτούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῶσαι, ᾧ, περὶ ὧν αἰσθανόμεθα, λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· (12) τὸ δὲ καὶ ἐρμηνεῖαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ πολιτευόμεθα; Παντάπασιν εὐόκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν

ἀνθρώπων ἐπιμέλειαν ποιῆσθαι. Τὸ δὲ καί, ἢ  
 ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν  
 μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαν-  
 τικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμε-  
 να, καὶ διδάσκοντας, ἢ ἂν ἄριστα γίγνοαιτο; Σοὶ δ',  
 ἔφη, ὦ Σώκρατες, εἰκόασιν ἔτι φιλικώτερον ἢ τοῖς  
 ἄλλοις χρήσθαι, οἳ γε μηδὲ ἐπερωτώμενοι ὑπὸ σου  
 προσημαίνουσί σοι, ἃ τε χρὴ ποιεῖν καὶ ἃ μή. (13)  
 "Οτι δέ γε ἀληθῆ λέγω, καὶ σὺ, ὦ Εὐθύδημε, γνώ-  
 ση, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν  
 ἴδῃς, ἀλλ' ἐξαρκῇ σοι, τὰ ἔργα αὐτῶν ὁρῶντι σέβε-  
 σθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐ-  
 τοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν · οἳ τε γὰρ ἄλλοι  
 ἡμῖν τὰ ἀγαθὰ διδόντες, οὐδὲν τούτων εἰς τοῦμπα-  
 νὲς ἰόντες διδόνουσιν, καὶ ὁ τὸν ὅλον κόσμον συντάτ-  
 των τε καὶ συνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγα-  
 θὰ ἐστὶ, καὶ αἰὲν μὲν χρωμένοις αἰτριβῇ τε καὶ ὑγιᾶ  
 καὶ ἀγήρατον παρέχων, θᾶττον δὲ νοήματος ἀνα-  
 μαρτήτως ὑπηρετοῦντα, οὕτως τὰ μέγιστα μὲν πράτ-  
 των ὁρᾶται, τὰδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν.  
 (14) Ἐννόει δέ, ὅτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶ-  
 ναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν  
 ἀκριβῶς ὁρᾶν, ἀλλ', ἐάν τις αὐτὸν ἀναιδῶς ἐγχει-  
 ρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπη-  
 ρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας · κεραυ-  
 νός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι  
 οἷς ἂν ἐντύχῃ πάντων κρατεῖ · ὁρᾶται δ' οὐτὶ ἐπιῶν  
 οὔτε κατασκήψας οὔτε ἀπιών. Καὶ ἄνεμοι αὐτοὶ

μὲν οὐχ ὁρῶνται, ἃ δὲ ποιῶσι φανερά ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῇ, ἥ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὁρᾶται δὲ οὐδ' αὐτή. Ἀ χρὴ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα, τιμᾶν τὸ δαιμόνιον. (15) Ἐγὼ μὲν ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκεῖνο δὲ ἀθύμῳ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. (16) Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὅρᾳς γάρ, ὅτι ὁ ἐν Δελφοῖς θεὸς ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται, Νόμῳ πόλεως. Νόμος δὲ δήπου πανταχοῦ ἐστι, κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεισθαι· πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν, (17) Ἀλλὰ χρὴ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γάρ τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν θεοὺς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς, θαρσύνειν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ, ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τοῖς ἀρέσκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα πεῖθοιτο αὐτοῖς; (18) Τοιαῦτα μὲν δὴ λέγων τε

καὶ αὐτοὺς ποιῶν εὐσεβεστεροὺς τε καὶ σωφρονεστε-  
ρους τοὺς συνόντας παρεσκεύαζεν.

## CAP. IV.

Juris civilis et naturalis fontes et causas aperit Socrates cum Hippia  
Sophista disputans.

Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ-  
τειο ἦν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἐπεδείκνυτο,  
ιδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρῶμενος,  
καὶ κοινῇ ἄρχουσί τε ἃ οἱ νόμοι προστάττειεν πειθό-  
μενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως,  
ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτιῶν.  
(2) Καὶ ποτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γεγόμε-  
νος οὐκ ἐπέειρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψη-  
φίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη τοιαύτη  
ὀρμῇ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα  
ἄνθρωπον ὑπομεῖναι. (3) Καὶ ὅτε οἱ τριάκοντα  
προσέειπτον ἀντιῶ παρὰ τοὺς νόμους τι, οὐκ ἐπέ-  
θειο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ  
διαλέγεσθαι, καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις  
τις τῶν πολιτῶν ἀγαγεῖν τινα ἐλὶ θανάτῳ, μόνος  
οὐκ ἐπείσθη, διὰ τὸ παρὰ τοὺς νόμους ἀντιῶ προσ-  
τάττεσθαι. (4) Καὶ ὅτε τὴν ὑπὸ Μελήτου γραφὴν  
ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις  
πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολα-  
κεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ  
τοιαῦτα πολλῶν πολλὰκις ὑπὸ τῶν δικαστῶν ἀφιε-

μένων, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῇ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθεῖς ὑπὸ τῶν δικαστῶν, εἰ καὶ μειρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν. (5) Καὶ ἔλεγε δὲ οὕτω καὶ πρὸς ἄλλους μὲν πολλάκις, οἷδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰηπίαν τὸν Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰηπίας Ἀθήναζε, παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη, τὸ, εἰ μὲν τις βούλοιοτο σκυτέα διδάξασθαι τινα ἢ τέκτονα ἢ χαλκέα ἢ ἱππέα, μὴ ἀπορεῖν ὅποι ἂν πέμψας τούτου τύχοι· ἐὰν δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου. (6) Καὶ ὁ μὲν Ἰηπίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπιων αὐτὸν, ἔειπε γὰρ σὺ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; Καὶ ὁ Σωκράτης, Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰηπία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν αἰεὶ. (7) Πότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ γραμμάτων ἐάν τις ἔρηταί σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἅλλα μὲν πρότερον, ἅλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνη; Περὶ



μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σὺ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ λέγω· περὶ μέντοι τοῦ δικαίου πάνυ οἶμαί νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντιπεῖν. (8) Νῆ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν εὐρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφίζόμενοι, παύσονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ σιασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ', ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικούτον ἀγαθὸν εὐρηκότος. (9) Ἀλλὰ, μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρὶν γ' ἂν αὐτὸς ἀποφῇν, ὃ τι νομίζεις τὸ δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελαῶς, ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δὲ οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. (10) Τί δέ; ὦ Ἰππία, ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ ἃ δοκεῖ μοι δίκαια εἶναι, οὐδὲν παύομαι ἀποδείκνυμενος; Καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιωμακρυτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε, νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα ποιοῦσι· δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος εἴῃ. (11) Ἥσθησαι οὖν πώποτε μου ἢ ψευδομαρτυροῦντος, ἢ συκοφαντοῦντος, ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος, ἢ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ

δίκαιον ἡγή; Ἀῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἅ πράττουσιν οἱ δίκαιοι ἀλλ' ἅ μὴ πράττουσι, ταῦτα λέγεις. (12) Ἀλλ' ὦμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἔάν τόδε σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἐγωγε, ἔφη. (13) Οὐ γὰρ αἰσθάνομαί σου, ὅποιον νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γινώσκεις; Ἐγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἀ οἱ πολῖται, ἔφη, συνθέμενοι, ἃ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι, ἐγράφαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὐ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. (14) Καὶ ὁ Ἰππίας, Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιτο σπύδαϊον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶε ποιεῖν, ἔφη,

τοὺς τοῖς νόμοις πειθομένους φανλίζων, ὅτι κατα-  
 λυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐ-  
 τακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ  
 τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοη-  
 θοῦντας μέμψῃ; *Μὰ Δί'* οὐκ ἔγωγ', ἔφη. (15)  
*Λυκούργον* δὲ τὸν *Λακεδαιμόνιον*, ἔφη ὁ *Σωκράτης*,  
 καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων  
 πόλεων τὴν *Σπάρτην* ἐποίησεν, εἰ μὴ τὸ πείθεσθαι  
 τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ; τῶν δὲ ἄρ-  
 χόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἵτινες ἂν  
 τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς νόμοις πείθε-  
 σθαι, οὗτοι ἄριστοί εἰσι; καὶ πόλις, ἐν ἣ μάλιστα  
 οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄρι-  
 στα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; (16)  
 Ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δο-  
 κεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἱ  
 τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται  
 τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι  
 νόμος κεῖται, τοὺς πολῖτας ὁμνύναι ὁμονοήσειν, καὶ  
 πανταχοῦ ὁμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγὼ  
 ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρι-  
 νωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς ἀνλητὰς  
 ἐπαινώσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶν-  
 ται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδῶνται, ἀλλ' ἵνα τοῖς νό-  
 μοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμε-  
 νόντων, αἱ πόλεις ἰσχυρόταται τε καὶ εὐδαιμονέστα-  
 ται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις κα-  
 λῶς πολιτευθεῖη, οὐτ' οἶκος εὖ οἰκηθεῖη. (17) Ἰδίᾳ

δὲ πῶς μὲν ἂν τις ἦτιον ὑπὸ πόλεως ζημιούτο, πῶς  
 δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο;  
 πῶς δ' ἂν ἦτιον ἐν τοῖς δικαστηρίοις ἦτιῶτο; ἢ πῶς  
 ἂν μᾶλλον νικῶη; τίνοι δ' ἂν τις μᾶλλον πιστεύσειε  
 παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;  
 τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιο τοῦ  
 νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύ-  
 χοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ αἰκέται ἢ φίλοι ἢ πολῖται  
 ἢ ξένοι; τίνοι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ  
 ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνοι  
 δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγ-  
 νεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν  
 ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν  
 τις εὐεργετήσας ὑπολάβοι χάριν κομειῖσθαι μᾶλλον  
 ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσει-  
 εν, ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ'  
 ἂν τις βούλοιο μᾶλλον φίλος εἶναι ἢ τῷ ἦτιον ἐχ-  
 θρὸς, ἢ τῷ τοιούτῳ; τῷ δ' ἂν τις ἦτιον πολεμήσει-  
 εν, ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιο, ἢκι-  
 στα δὲ ἐχθρὸς, καὶ ὃ πλεῖστοι μὲν φίλοι καὶ σύμ-  
 μαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πο-  
 λέμιοι; (18) Ἐγὼ μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ  
 ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ'  
 εἰ τὰναντία γινώσκεις, δίδασκε. Καὶ ὁ Ἰππίας,  
 Ἀλλὰ, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ  
 τὰναντία γινώσκειν οἷς εἰρηκας περὶ τοῦ δικαίου.  
 (19) Ἀγράφους δὲ τινὰς οἶσθα, ἔφη, ὦ Ἰππία, νό-  
 μους; Τούς γ' ἐν πάσῃ, ἔφη, χώρα κατὰ ταῦτα νο-

μιζομένους. Ἐχοις ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο; Καὶ πῶς ἂν, ἔφη, οἷ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν, οὔτε ὁμόφω-  
νοί εἶσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται τοὺς θεοὺς σέβειν. (20) Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν; Οὐκ ἔτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ νόμος εἶναι. Τί δὴ; ἔφη. Ὅτι αἰσθάνομαί τινας, ἔφη, παραβαίνοντας αὐτόν. (21) Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρανομοῦσιν· ἀλλ' οὖν δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. (22) Καὶ ποῖαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μεγίστην νῆ Δί', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; (23) Πῶς οὖν, ἔφη, κακῶς οὗτοί τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; Ὅτι, νῆ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἥ δοκεῖ.

σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Ἀἴρον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς, μὰ Δί', ἔφη. Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκοῦν οἱ γε οὕτω παιδοποιούμενοι, ὥς οὐ δεῖ, παιδοποιούνται; Ἐμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιῶντο, εἴγε μὴ οὗτοι; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. (24) Τί δέ; τοὺς εὖ ποιούντας ἀντευεργετῆν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ τοῦτο. Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδοῦσι, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιούντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσὶν, οἱ δὲ μὴ ἀντευεργετούντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσitteλεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νῆ τὸν Δία, ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ κατ' ἀνθρώπον νομοθέτου δοκεῖ μοι εἶναι. (25) Πότερον οὖν, ὦ Ἱππία, τοὺς θεοὺς ἡγῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα, μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσκειν εἰ μὴ θεός. Καὶ τοῖς θεοῖς ἄρα, ὦ

Ἰππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιωτέρους ἐποίει τοὺς πλησιάζοντας.

## CAP. V.

*Intemperantiae mala ostenduntur.*

Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας αὐτῷ, νῦν αὖ τοῦτο λέξω· νομίζων γὰρ, ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλὸν τι πράξειν, πρῶτον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν ἡσκηκῶς αὐτὴν μάλιστα πάντων ἀνθρώπων· ἔπειτα διαλεγόμενος προειρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. (2) Ἀεὶ μὲν οὖν τῶν πρὸς ἀρετὴν χρησίμων αὐτὸς τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἶόν τέ γε μάλιστα, ἔφη. (3) Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; Ἡκιστᾶ, ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα· εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν, ἀνελεύθερον νομίζεις; Παντά-

πασί γε, ἔφη. (4) Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Δί', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχιστὰ ποιεῖν; Οὐδέν ἦτιον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι, ἢ ἐκεῖνα κωλύεσθαι. (5) Ποίους δέ τινας δεσπότας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν, νῆ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποῖαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Σοφίαν δέ, τὸ μέγιστον ἀγαθὸν, οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἢ ἀκρασία εἰς τὸναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελούσι καὶ καταμανθάνειν αὐτὰ κωλύειν, ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα, ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίνεται τοῦτο, ἔφη. (7) Σωφροσύνης δέ, ὧς Εὐθύδημε, τίνοι ἂν φαίμεν ἦτιον ἢ τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι, ὧν προσήκει, εἴη τι κωλυτικώτερον ἀκρασίας εἶναι; Οὐκοῦν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιῶντος, καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς



σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷοι τι ἀνθρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη. (8) Οὐκοῦν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ τὸ τῶν ἐναντίων αἴτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔσκειν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἢ ἐγκράτεια εἶναι; Εὐκότως γάρ, ἔφη, ὦ Σώκратες. (9) Ἐκεῖνο δέ, ὦ Εὐθύδημε, ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ᾧ μόνον δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς; ἔφη. Ὡς περὶ ἡ μὲν ἀκρασία, οὐκ ἔωσα καρτερεῖν οὔτε λιμὸν οὔτε θάψος οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, (δι' ὧν μόνων ἐστὶν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύεσθαι τε καὶ κοιμηθῆναι [καὶ] περιμελνάντας καὶ ἀνασχομένους, ἕως ἂν ταῦτα ὡς ἐνὶ ἡδυσίᾳ γένηται,) κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἡδεσθαι· ἡ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνῃ καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. (10) Ἀλλὰ μὴν τοῦ μαθεῖν, τί καλὸν καὶ ἀγαθὸν, καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε, καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο, καὶ ἐχθρῶν κρατήσκειν, ἀφ' ὧν οὐ μόνον ὠφέλεια

ἀλλὰ καὶ ἡδοναὶ μέγιστα γίνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἦτιον φῆσαιμεν τῶν τοιούτων προσήκειν, ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχόμενῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; (11) Καὶ ὁ Εὐθύδημος, Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦτιον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμίᾳς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ, λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη, τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. (12) Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἕτοιμον παρασκευάζειν, καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

## CAP. VI.

Artem bene et recte de re quacunque proposita disserendi docet.  
familiares suos Socrates.

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσονται καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας, οὐδὲν ἔφη θαυμαστὸν εἶναι, αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ ποτ' ἔληγε· πάντα μὲν οὖν, ἣ διωρίζετο, πολὺ ἔργον ἂν εἶναι διεξελεῖν· ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τσαῦτα λέξω. (2) Πρῶτον δὲ περὶ εὐσεβείας ὧς πῶς ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; Καὶ ὅς, Κάλλιστον, νῆ Δί', ἔφη. "Ἐχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστι δέ, ὃν ἂν τις βούληται τρόπον, τοὺς θεοὺς τιμᾶν; Οὐκ· ἀλλὰ νόμοι εἰσὶ, καθ' οὓς δεῖ τοῦτο ποιεῖν. (3) Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδεῖν ἂν, ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη. Ἀρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶται θεῖν τοῦτο ποιεῖν, ἢ ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἀλλως δέ τις θεοὺς τιμᾷ, ἢ ὡς οἶται εἶναι δεῖν; Οὐκ οἶμαι, ἔφη. (4) Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμια εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῇ; Πάνυ μὲν οὖν. Οὐκοῦν ὃ γε νομίμως

(9) Τὸ δὲ καλὸν ἔχομεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν, ὀνομάζεις καλὸν ἢ σῶμα ἢ σκευὸς ἢ ἄλλ' οἷωσιν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἀρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ἦ, πρὸς τοῦτο ἕκαστα καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἐστὶν ἕκαστον, ἢ πρὸς ὃ ἕκαστα καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἐστι, πρὸς ὃ ἂν ἢ χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

(10) Ἀνδρίαν δὲ, ὡς Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστά γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστὶν οὐκ ἀνδρεῖοί εἰσι; Νηὶ Δί', ἔφη. πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδαικότες; Ἐπι γε, νῆ Δία, ἦτιον, ἔφη. Ἀρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρεῖους ἡγῆ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. (11) Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς, ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἀρ' οὖν ἕκαστοι χρῶνται, ὥς

οἶονται δεῖν ; Πῶς γὰρ ἄλλως ; ἔφη. Ἄρα οὐκ οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι ; Οὐκ ὀφείλου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται ; Μόνοι γε, ἔφη. Τί δέ ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρῶνται τοῖς τοιούτοις ; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρῶμενοι διημαρτήκασιν ; Εἰκόσ γε, ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτιάνοντες τούτου δειλοί ; Ἐμοιγε δοκοῦσιν, ἔφη.

(12) Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο. τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχὼν βούλοιτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι. ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν. ὅπου δ' ἐκ πάντων, δημοκρατίαν.

(13) Εἰ δὲ τις αὐτῷ περὶ τοῦ ἀντιλέγου μὴδὲν ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφώτερον φάσκων εἶναι, ὃν αὐτὸς λέγοι, ἢ πολιτικώτερον ἢ ἀνδρεϊότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὥδε πως. (14) Φησὶ σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ

ἐπαινεῖς, ἢ ὃν ἐγώ; Φημι γὰρ οὖν. Τί οὖν οὐκ ἐκείνο πρῶτον ἐπεσκεψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοῖη ἂν ὁ χρήμασιν εὐπορώτεραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπεριέραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ ἄρα ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε πάνων καὶ ὁμόνοιαν ἐμποῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τὰληθές. (15) Ὅποτε δὲ αὐτός τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογούμενων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρῆχε· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

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## CAP. VII.

Demonstrat Socrates, quid et quantum in arte quaque, velut geometria, astronomia, arithmetica, medica, discendum sit, adeo ut, quaestionibus intellectu difficilibus usuque inanibus neglectis, eas res tantum cognoscere jubeat, quae ad vitam domesticam civilemque recte instituendam gerendamque pertinent.

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ

μοι δῆλον ἐκ τῶν εἰρημένων εἶναι· ὅτι δὲ καὶ αὐ-  
 τάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι  
 ἐπεμελεῖτο, νῦν τοῦτο λέξω· πάντων μὲν γὰρ, ὧν  
 ἐγὼ οἶδα, μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις  
 ἐπιστήμων εἴη τῶν συνόντων αὐτῷ· ὧν δὲ προσήκει  
 ἀνδρὶ καλῷ καγαθῷ εἰδέναι, ὃ τι μὲν αὐτὸς εἰδείη,  
 πάντων προθυμώτατα ἐδίδασκεν· ὅτου δὲ αὐτὸς  
 ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἤγεν αὐ-  
 τοὺς. (2) Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπει-  
 ρον εἶναι ἐκάστου πρᾶγματος τὸν ὀρθῶς πεπαιδευ-  
 μένον· αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη  
 δεῖν μανθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δε-  
 ήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦ-  
 ναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι· οὕτω δὲ  
 τοῦτο ῥᾶδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα  
 τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν  
 εἰδέναι, καὶ ὥς μετρεῖται ἐπιστάμενον ἀπιέναι. (3)  
 Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμαμάτων γεω-  
 μετρίαν μανθάνειν ἀπεδοκίμαζεν· ὃ τι μὲν γὰρ  
 ὠφελοῖη ταῦτα, οὐκ ἔφη ὀρᾶν· καίτοι οὐκ ἀπειρός  
 γε αὐτῶν ἦν· ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου  
 βίον κατατρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὠφελί-  
 μων μαθημάτων ἀποκωλύειν. (4) Ἐκέλευε δὲ καὶ  
 ἀστρολογίας ἐμπείρους γίνεσθαι, καὶ ταύτης μέντοι  
 μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ  
 δύνασθαι γινώσκειν, ἕνεκα πορείας τε καὶ πλοῦ  
 καὶ φυλακῆς· καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ  
 ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχεν τεκμηρίους

χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντις. Καὶ ταῦτα δὲ ῥῆδια εἶναι μαθεῖν παρὰ τε τῶν νυκιοτηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἰδέναι. (5) Τὸ δὲ μέχρι τούτου ἀστρονομίαν μαθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντια, καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὀρᾶν· (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν.) ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβεειν ἀνθρώπου βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν (6) Ὅλως δὲ, τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μηχανᾶται, ὠροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρανῆσαι τὸν ταῦτα μεριμνῶντα, οὐδὲν ἥτιον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. (7) Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνόμεν, ὡς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥαδίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὐ· ἡγνόμεν δὲ καὶ, ὅτι τῶν ἐκ τῆς γῆς φρομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὐξε-



σθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλ-  
λυνται· φάσκων δὲ τὸν ἥλιον λίθον διαπυρον εἶναι,  
καὶ τοῦτο ἡγνόμεν, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε  
λάμπει, οὔτε πολὺν χρόνον ἀντέχει· ὁ δὲ ἥλιος τὸν  
πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.

(8) Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ  
τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι  
τὴν μάταιον πραγματείαν· μέχρι δὲ τοῦ ὠφελίμου  
πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήει τοῖς  
συνῴσι. (9) Προέειπε δὲ σφόδρα καὶ ὑγιείας  
ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε τῶν εἰδότην  
μανθάνοντας ὅσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον  
προσέχοντα διὰ παντὸς τοῦ βίου, τί βρῶμα ἢ τί  
πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις  
χρῶμενος ὑγιεινότητ' ἂν διάγοι· τοῦ γὰρ οὕτω  
προσέχοντος ἑαυτῷ, ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν  
τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγ-  
νώσκοντα ἑαυτοῦ. (10) Εἰ δὲ τις μᾶλλον ἢ κατὰ  
τὴν ἀνθρώπινην σοφίαν ὠφελεῖσθαι βούλοιο, συνε-  
βούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα,  
δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων  
σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γίγνεσθαι συμ-  
βουλῆς θεῶν.

## CAP. VIII.

Demonstratur Socratem capitali iudicio condemnatum minime mendacii de daemonio sibi significante, si quid sit omittendum aut faciendum, coargui. Ad extremum fit brevis repetitio argumentorum, quae per hos commentarios sunt tractata.

*Εἰ δέ τις, ὅτι φάσκοντις αὐτοῦ, τὸ δαιμόνιον αὐτῷ προσημαίνειν ἅ τε δέοι καὶ ὧ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον· εἴτα, ὅτι τὸ μὲν ἀχθεινότερον τοῦ βίου, καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται, ἀπέλειπεν· ἀγλὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλείαν προσεκτήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθερώτατα καὶ δικαιοτάτα εἰπὼν, καὶ τὴν κατάγνωσιν τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών.*

(2) Ὅμοлогεῖται γάρ, οὐδένα πώποτε τῶν μνημονομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βῶναι διὰ τὸ *Ἀήλια* μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἔαν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ *Ἀήλου* ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιούς ἢ τὸν ἐμπροσ-

θεν χρόνον· καίιοι τὸν ἔμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμῳ τε καὶ εὐκόλῳ ζῆν. (3) Καὶ πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; (4) Λέξω δέ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γὰρ, ἤδη Μελήτου γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μαῖλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρηρὸς σκοπεῖν ὅτι ἀπολογήσεται· τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελειῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρειτο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγνήται, ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος· ἤνπερ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. (5) Αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὄρας, ὦ Σώκρατες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικοῦντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτὸν, ὦ Ἑρμογένες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἡναντιώδη τὸ δαιμόνιον. (6) Καὶ αὐτὸς εἰπεῖν, Θαυμασιὰ λέγεις· τὸν δὲ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι, ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων

ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέ-  
ται; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμε-  
λομένους τοῦ ὥς βελτίστους γίνεσθαι, ἥδιστα δέ,  
τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται.  
(7) Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθάνομην  
ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις  
ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν  
ἐμαυτὸν, οὕτω διατετέλεκα περὶ ἐμαυτοῦ γινώ-  
σκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι  
οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν· οὐ  
διὰ τὸ φιλεῖν ἐμέ, (καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦν-  
τες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,) ἀλλὰ  
διόπερ καὶ αὐτοὶ ἂν οἶονται ἐμοὶ συνόντες βέλτιστοι  
γίνεσθαι. (8) Εἰ δὲ βιώσομαι πλείω χρόνον, ὥσως  
ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ  
ἑρᾶν τε καὶ ἀκούειν ἥτιον, καὶ διανοεῖσθαι χειρόν,  
καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαί-  
νειν, καὶ ὧν πρότερον βελτίων ἦν, τούτων χείρω  
γίνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένην  
μὲν ἀβίωτος ἂν εἶη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ  
ἀνάγκη χειρόν τε καὶ ἀηδέστερον ζῆν; (9) Ἀλλὰ  
μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως  
ἐμέ ἀποκτείνασιν αἰσχρὸν ἂν εἶη τοῦτο· [εἴ γὰρ τὸ  
ἀδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ  
ἀδίκως ὅτιοῦν ποιεῖν;] ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτέ-  
ρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γινῶναι  
μήτε ποιῆσαι; (10) Ὅρῳ δ' ἔγωγε καὶ τὴν δόξαν  
τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις

οὐχ ὁμοίαν καταλείπομένην τῶν τε ἀδικησάντων  
καὶ τῶν ἀδικηθέντων· οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμε-  
λείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν ἀποθά-  
νω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ ἀεὶ  
μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα  
πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ  
ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα  
μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς  
ἄλλους. (11) Τῶν δὲ Σωκράτην γιγνωσκόντων,  
οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν δι-  
ατελοῦσι πάντων μάλιστα ποθοῦντες ἐκεῖνον, ὥς  
ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν· ἐμοὶ  
μὲν δὴ, τοιοῦτος ὢν, οἷον ἐγὼ διήγημαι εὐσεβῆς  
μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης  
ποιεῖν, δίκαιος δὲ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν  
μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐ-  
τῷ, ἐγκρατὴς δὲ, ὥστε μηδέποτε προαιρεῖσθαι τὸ  
ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ, ὥστε μὴ δι-  
αμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ  
ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν  
τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ δι-  
ορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμά-  
σαι τε καὶ ἀμαρτάνοντις ἐξελέγξαι καὶ προτρέψασθαι  
ἐπ' ἀρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιοῦτος εἶναι,  
οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονόεστατος·  
εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλου  
ἥθος πρὸς ταῦτα, οὕτω κρίνεται.



## NOTES.

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### BOOK I.—CHAPTER I.

1, οἱ γραψάμενοι. Max. Tyr. Diss. 9. 2, as cited by Bornemann, makes the following statement. Σωκράτην Μίλιτος μὲν ἐγράψατο, Ἄνυτος δὲ εἰσήγαγε, Λύκων δὲ ἐδίωκε, κατεδίκασαν δὲ Ἀθηναῖοι. Anytus and Lycon both possessed influence, the former from his wealth and rank, the latter from his powers

χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντίας.  
 Καὶ ταῦτα δὲ ῥῆδια εἶναι μαθεῖν παρὰ τε τῶν  
 νυκτιοτηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς  
 ἐπιμελὲς ταῦτα εἰδέναι. (5) Τὸ δὲ μέχρι τούτου  
 ἀστρονομίαν μαθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ  
 αὐτῇ περιφορᾷ ὄντια, καὶ τοὺς πλάνητάς τε καὶ  
 ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις  
 αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτί-  
 ας αὐτῶν ζητοῦντίας κατατρίβεσθαι, ἰσχυρῶς ἀπέ-  
 τρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις  
 ἔφη ὀρᾶν· (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν.)  
 ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβεσθαι ἀνθρώ-  
 που βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν  
 (6) Ὅλως δὲ, τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μη-  
 χανᾶται, ὠροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε  
 γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε  
 χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκεῖνοι  
 σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεῦσαι δ' ἂν  
 ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα, οὐ-  
 δὲν ἦτιον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ μέγιστον  
 φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.  
 (7) Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε  
 καὶ ἥλιον ἡγνόει, ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥα-  
 δίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντι-  
 βλέπεσθαι· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι  
 τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς  
 οὐ· ἡγνόει δὲ καὶ, ὅτι τῶν ἐκ τῆς γῆς φνομένων  
 ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὖξε-



σθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαίνόμενα πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διαπυρον εἶναι, καὶ τοῦτο ἡγνόμεν, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε λάμπει, οὔτε πολὺν χρόνον ἀντέχει· ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.

(8) Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγματείαν· μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήγει τοῖς συνοῦσι. (9) Προέειρεπε δὲ σφόδρα καὶ ὑγείας ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε τῶν εἰδόντων μανθάνοντας ὅσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί βρῶμα ἢ τί πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότηαι ἂν διάγοι· τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ, ἔργον ἔφη εἶναι εὖρεῖν ἰατρὸν τὰ πρὸς ὑγίαν συμφέροντά αὐτῷ μᾶλλον διαγιγνώσκοντα ἑαυτοῦ. (10) Εἰ δὲ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνέβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.

## CAP. VIII.

Demonstratur Socratem capitali judicio condemnatum minime mendacii de daemone sibi significante, si quid sit omittendum aut faciendum, coargui. Ad extremum fit brevis repetitio argumentorum, quae per hos commentarios sunt tractata.

*Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ, τὸ δαιμόνιον ἑαυτῷ προσημαίνειν ἅ τε δέοι καὶ ὧ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πύρρῳ τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον· εἶτα, ὅτι τὸ μὲν ἀχθαινότατον τοῦ βίου, καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται, ἀπέλιπεν· ἀγὼ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλείαν προσεκτήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθερώτατα καὶ δικαιοῦστα εἰπὼν, καὶ τὴν κατάγνωσιν τοῦ θανάτου πρᾶτάτα καὶ ἀνδρωδέστατα ἐνεγκών.*

(2) Ὁμολογεῖται γὰρ, οὐδένα πώποτε τῶν μνημονομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βῶναι διὰ τὸ Ἀθήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἂν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Ἀήλου ἐπανέλθῃ· καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἄλλοιότερον διαβιούς ἢ τὸν ἐμπροσ-

θεν χρόνον· καίιοι τὸν ἔμπροσθεν γε πάντων ἀνθρώπων μάλιστα ἐθανμάζετο ἐπὶ τῷ εὐθύμῳς τε καὶ εὐκόλῳς ζῆν. (3) Καὶ πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; (4) Λέξω δέ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἤδη Μελήτου γεγραμμένον αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρησκοπεῖν ὅτι ἀπολογήσεται· τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρειτο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται, ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος· ἥνπερ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. (5) Αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὄρας, ὦ Σώκρατες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικούντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτὸν, ὦ Ἑρμογένες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἡναντιώθη τὸ δαιμόνιον. (6) Καὶ αὐτὸς εἰπεῖν, Θαυμαστὰ λέγεις· τὸν δὲ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι, ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων

υφείμην ἂν οὔτε βέλτιον οὐθ' ἡδιον ἐμοῦ βεβιωκέ-  
 ραι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμε-  
 λομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἡδιστα δέ,  
 τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται.  
 (7) Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθάνομην  
 ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις  
 ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν  
 ἐμαυτὸν, οὕτω διατετέλεκα περὶ ἐμαυτοῦ γινώ-  
 σκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι  
 οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν· οὐ  
 διὰ τὸ φιλεῖν ἐμέ, (καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦν-  
 τες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,) ἀλλὰ  
 διόπερ καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι  
 γίγνεσθαι. (8) Εἰ δὲ βιώσσομαι πλείω χρόνον, ἴσως  
 ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ  
 ὄρεσθαι τε καὶ ἀκούειν ἥτιον, καὶ διανοεῖσθαι χεῖρον,  
 καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαί-  
 νειν, καὶ ὧν πρότερον βελτίων ἦν, τούτων χεῖρω  
 γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ  
 μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ  
 ἀνάγκη χαῖρόν τε καὶ ἀηδέστερον ζῆν; (9) Ἀλλὰ  
 μὴν εἰ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως  
 ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· [εἰ γὰρ τὸ  
 ἀδικεῖν αἰσχρὸν ἔστι, πῶς οὐκ αἰσχρὸν καὶ τὸ  
 ἀδίκως ὀτιοῦν ποιεῖν;] ἐμοὶ δὲ τί αἰσχρὸν τὸ ἐτί-  
 ρους μὴ θύνασθαι περὶ ἐμοῦ τὰ δίκαια μῆτε γινῶναι  
 μῆτε ποιῆσαι; (10) Ὅρῳ δ' ἐγωγε καὶ τὴν δόξαν  
 τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις

οὐχ ὁμοίαν καταλείπομένην τῶν τε ἀδικησάντων  
καὶ τῶν ἀδικηθέντων· οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμε-  
λείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν ἀποθά-  
νω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ ἀεὶ  
μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα  
πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ  
ποιεῖν ἐπειρώμην· ἀεὶ τοὺς ἐμοὶ συνόντας. Τοιαῦτα  
μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς  
ἄλλους. (11) Τῶν δὲ Σωκράτην γιγνωσκόντων,  
οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν δι-  
ατελοῦσι πάντων μάλιστα ποθοῦντες ἐκείνον, ὥς  
ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν· ἐμοὶ  
μὲν δὴ, τοιοῦτος ὢν, οἷον ἐγὼ διαγγημαὶ εὐσεβῆς  
μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης  
ποιεῖν, δίκαιος δὲ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν  
μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐ-  
τῷ, ἐγκρατὴς δὲ, ὥστε μηδέποτε προαιρεῖσθαι τὸ  
ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ, ὥστε μὴ δι-  
αμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ  
ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν  
τούτων γνῶσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ δι-  
ορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμά-  
σαι τε καὶ ἀμαρτάνοντι ἐξελέγχειν καὶ προτρέψασθαι  
ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦτος εἶναι,  
οἷος ἂν εἴῃ ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος·  
εἰ δὲ τῷ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλου  
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as a public speaker. It might be supposed that this trial would have been conducted before the court of the Areopagus which took especial cognizance of offences against religion and morals, but it was brought before the Heliaea, the most numerous of the Athenian courts; the number of *δικασταί*, or jurors, varying from fifty individuals to six thousand. That at least five hundred were present at this trial may be inferred from a statement made by Diogenes Laertius, (comp. Diss. of M. de Bougainville, Mem. de l'Acad. des Insc. et Belles Lett. 18. 84.) It was doubtless well filled during a trial, which so deeply interested the feelings of the Athenians, who were, moreover, always ready for the duties of the *δικαστής*.—*ἄξιός*—*πόλει*, i. e. *deserved to be condemned to death by the city*. For the construction see Mt. § 388. B. § 133, Note 2. S. § 197. Comp. also 1. 2. 62. 64. — *ἡ—γραφή*. The offence alleged was written and put into the hands of the magistrate, (in causes like this, of the king Archon,) whose duty it was to bring the cause on for trial. Notice the two points in the charge against Socrates, of which the precise form is here given. 1. Impiety. 2. Corruption of the youth. The first is considered in the present chapter. — More than twenty years before, the charge of grossest impiety was fastened upon Socrates by Aristophanes in the Clouds. Comp. *Νεφέλαι* 248. Bekker, Lond. 1829, where the following language is put into the mouth of Socrates :

*ποίους θεοὺς ὁμῶς σὺ; πρῶτον γὰρ θεοί  
ἡμῖν νόμισμα οὐκ ἔστι.*

Comp. also 364. et seq.

2. τὸ δαιμόνιον *ἑαυτῷ σημαίνειν*. Schleiermacher, as referred to by Schneider, asserts that *δαιμόνιον* is an adjective, and is not used substantively by Xenophon, Plato, or any of the writers of that time, to mean the Deity or God. In this and similar passages Schneider would supply *σημαίνειν*. Cicero de Div. 1. 54 thus understood it; *esse divinum quidquam*,



ions seems more consonant with the strong sense and freedom from pretension and arrogance which characterized the son of Sophroniscus. Comp. Diss. of l'Abbé Fraguier, Mem. de l'Acad. 4. 360. Nevertheless, his strong assertion of such a monitor ever present with him, makes it difficult to pronounce with decision on the question. Schweighaeuser attributes to Socrates the belief, which accords well with his character for piety, that to those who devoutly seek guidance from above, it is vouchsafed in the hour of need, and hence he was accustomed to say that God was his counsellor and monitor. Comp. Bib. Rep. July, 1838, Theology of Socrates.

3. *φήμεις, voices.* 1. Those from some unknown source, and for that reason ascribed to divine agency; e. g. that which is related by Livy 5. 32, to have announced to the Romans the approach of the Gauls, to which under the name of Aius Locutius, they erected a temple. 2. Those from mortals, as incidental expressions from which good or bad omens were derived.—*συμβόλοις, signs or portents*, as thunder and lightning on the right or left. Such were the bees lighting on the lips of the infant Plato. So when the statues of Nero were found overturned, it was thought to portend the death of that tyrant.—*τοὺς ἀπαρτῶντας.* Omens were derived from the casual *meeting* of a man or animal. If a Roman met an Ethiopian, a dwarf, or a deformed man, he returned home immediately, and went no more abroad that day. The meeting of a serpent, a wolf, a fox, a dog, etc. presaged ill luck. To meet a lion, ants, or bees, was a good omen. Comp. Diss. of M. Simon, Acad. des Ins. Tom. 1. *τὰ συμφέροντα, what are to the purpose of those making use of omens.*

6. *τὰ ἀνάγκη.* *Things necessary*, in a philosophical sense, the result or event of which may be ascertained from the common laws of nature or providence, as distinguished from those, the event of which is wholly uncertain. The following sections show this distinction clearly. Weiske and

Schneider, however, render it, *things which must be done*. Bessarion, *quæ ad hanc vitam agenda necessariae sunt*.

7. *τεκτονικόν*, to become skilful in the art of the architect, and so of the rest. — *πάντα—αἰετία*; all such arts are to be taken up by the mere wisdom or judgment of man; i. e. are to be acquired by the use of his own powers. — *καὶ*, even, by the mere wisdom, etc. The gods are to be consulted, not in regard to matters of mere art and skill, but as to the expediency of undertaking such matters.

9. *μαθοῦσι*. This participle, as belonging to the subject of the infinitive *διαπλεῖν* which is not expressed, would regularly be in the Accusative, but is attracted into the case of *ἀνθρώποις*. B. 144. 5. 142. 2. — *ἀριθμήσαντες*, having numbered or measured or weighed; i. e. things which may be ascertained by the common methods known among men.

10. *ὥς τὸ πολὺ*, fere semper. Sturz.

11. *κόσμος*, the system or arrangement of things, the universe. *ἔχει*, exists. The origin of things and the laws of their being are meant. — *τίσιν ἀνάγκαις*, by what laws, as we should say, or by what necessity or fate, as the ancients did; *vis et ordo naturalis quo res fiunt*, Ernesti.—*Quibus naturæ legibus*, Sturz. The ancient philosophers ascribed the constitution of things to fate or necessity, by which was meant certain laws of matter, or properties inherent in it, which produce its phenomena independently of divine agency. How much they, as well as some of more modern date, perplexed themselves and their followers by unprofitable inquiries of this kind, is well known. Socrates endeavored to recall lovers of true philosophy from such speculations to that true wisdom which concerns the conduct of men. Compare § 12.

As a prominent characteristic of Socrates, as a philosopher, is here first noticed and will often be brought to view, and as he distinguished himself particularly by his successful efforts to introduce a better system of philosophy, the following

statements, necessarily brief, are made to show the nature of the speculations which had employed the minds of the inquisitive, and the ideas on philosophical subjects which were current in his time.

How much interest had been excited in such inquiries may be inferred from the number of distinguished names in this department of knowledge. Not to mention those of inferior note, Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Leucippus and Anaxagoras preceded Socrates, the earliest of them by a little more than a century. Democritus of Abdera, Diogenes of Apollonia, Archelaus and Empedocles were his contemporaries. All these philosophers engaged in speculations concerning the origin of things and the solution of the phenomena of nature. They sought to discover some elementary principle or principles from which all things originated. THALES, e. g. the founder of the Ionic school, 600 B. C., conceived water or humidity to be the original element, and spirit the impulsive principle of the universe. The attractive power of the magnet he called the soul of the magnet. This afforded him an illustration of his idea of the Deity, who, in like manner, pervades all things. The primary essence of all things ANAXIMANDER, the friend and companion of Thales, asserted to be *infinite*, comprehending all things, and *divine*. It is difficult to attach clear ideas to this statement, but it may be regarded as an effort of the human mind to grasp at a notion of an eternal, infinite, unchangeable cause of being. He was the author of the celebrated axiom which long exerted a great influence in the Greek schools of philosophy, *ex nihilo nihil fit*. He attempted to give an account of the origin of the celestial bodies and of man. ANAXIMENES, the pupil of Anaximander, 557 B. C., attempting to develop more fully the idea of an infinite substance, suggested by his master, taught that the air is the primitive element. This, because it is diffused through nature and is perpetually

active, he held to be God. In other words, the air is a subtle ether animated with a divine principle, and thus becomes the origin of all beings. ANAXAGORAS, 500 B. C., first taught philosophy in Athens, which had fled from its home in the Greek colonies of Ionia. Socrates was among his pupils, and Pericles, Euripides and Phidias were his intimate friends. He distinguished himself particularly, by the first distinct, explicit statement of the doctrine of a supreme Intelligence, the author of the universe. He adopted the principle, *ex nihilo nihil fit*, but ascribed the formation of the universe out of a chaotic mass to an intelligent, eternal, infinite mind, whence he received the appellation *Ὁ Νοῦς*. To exhibit the merit of Anaxagoras, in regard to this doctrine, as compared with preceding philosophers, De Gerando uses the following striking and beautiful illustration. The sun at its rising confounds itself with the horizon—with the objects which it enlightens; such was the notion of a First Cause in the infancy of human reason. This same sun, as it advances, disengages itself, becomes isolated, and soon reigns sole monarch of the highest heavens; such became the idea of a First Cause in the doctrine of Anaxagoras. (Histoire, etc. 1. 362.) Anaxagoras was much inclined to the study of physics, and attempted to explain on physical principles the formation of plants and animals and of the heavenly bodies, which drew upon him the charge of impiety, as he maintained opinions much in advance of his age. PYTHAGORAS, 584 B. C., one of the great masters of the human mind, founded a school at Crotona in Italy. His preëminent intellectual powers and high attainments in science, the peculiar discipline of his sect, which was ascetic in a high degree, aided by the mysticism he threw around his doctrines and his manner of life, invested his name with peculiar veneration both among the Greeks and the Romans. It is difficult to state with precision the doctrines really held by Pythagoras, and as he and his followers

illustrated them by numbers, or rather conveyed them by mathematical symbols, it is still more difficult to attach definite ideas to the language of the Pythagorean philosophy. Their speculations concerning the material universe were extremely fanciful, as an example of which the notion of the music of the spheres may be mentioned. (Clearly stated, Fiske's Manual, 235.) The Eleatic school of philosophy founded by XENOPHANES, 536 B. C., so called from Elea in Italy, its original seat, was flourishing when Socrates lived, and is referred to in this work. PARMENIDES, MELISSUS and ZENO were its most distinguished supporters. This sect, discarding all experience and the study of nature, sought to discover by reasoning *a priori* the essence of things, and to solve the question how things could begin to exist, and how, having begun to exist, they could be subjected to revolution and change. Beginning with the principle *ex nihilo nihil fit*, they held all things to be immutable and eternal. God is one and immutable. All nature is one and incapable of change. In nature, there is no real production, decay or change. Vain and fruitless speculations it would seem, and yet the doctrines of the Eleatic school have exerted an important influence in the world, and have attracted in modern times the serious attention of philosophers. This sect was the first to form a theory of human knowledge. Rejecting the evidence of the senses, they referred all knowledge to the mind itself. The changes and motions which we notice, in short all things which our senses present to us, exist only in appearance. It was a species of idealism, and in it we can perceive the first suggestion of views which have become familiar in our own times. In the hands of some of the followers of Xenophanes, as it has been in modern times, the tendency of these doctrines was to unlimited skepticism. HERACLITUS improved on the doctrine of the Eleatic school. Assuming fire to be the elemental principle, he maintained the universe to be the work neither of gods nor men, but a fire continu-

ally kept alive, but with alternations of decay and resuscitation according to certain laws. He appears to have had some notions of general, universal laws controlling the operations of nature. Fate, in his view, was nothing but the harmonious general law which reigns throughout the universe, or rather that intelligent power whence this law emanates. From the incomprehensible character of his discourses he received the name of *Ἐκκυστός*. It was he, of whom Socrates thus expressed his admiration: "What I comprehend in him appears excellent; it is then probable, that what I do not comprehend is equally excellent." LEUCIPPUS, 500 B. C., and DEMOCRITUS are important names in the history of philosophy, as being the founders of the Atomic or Corpuscular system among the Greeks, afterwards adopted and more fully developed by Epicurus. The former was the first avowed and systematic materialist known in the history of philosophy. According to this system the elementary principles of all things are atoms. The soul is nothing but a mass of rounded atoms, and all phenomena, whether natural or spiritual, are explained by the laws of matter and motion without the intervention of an intelligent cause. ARCHELAUS, 460 B. C., a preceptor of Socrates, inculcated a doctrine subversive of morals, in later times advanced by Hobbes, that our ideas of right and wrong are conventional and not founded in nature. It may be added, that the philosophers, generally, made great account of dreams and omens. Pythagoras and his followers regarded the demons, an intermediate race between gods and men, as exerting an important agency in dreams and divination.

Most of the philosophers who have been mentioned, devoted themselves more or less to the study of nature. Thales, Pythagoras, Anaxagoras, and Democritus, as is well known, were particularly distinguished for their researches in mathematical and physical science. All made important contribu-

tions to the advancement of the human mind. But is manifest, that they were occupied, for the most part, by fruitless speculations on the origin and causes of things. Placing a low value on facts and experiments, they attempted by meditation to unfold those mysteries of nature and providence, which will ever baffle the scrutiny of man. As regards the conduct of human life, they uttered many valuable precepts, but established no principles. By some of them, indeed doctrines were promulgated which undermine the foundations of morals and social welfare.

The preceding statements show how much interest had been excited in Greece in philosophical inquiries. Besides the peculiar characteristics of the Athenians which prepared them to listen with eagerness to such speculations, the fact that, in consequence of political troubles, the followers of the Ionic, Eleatic, and Pythagorean schools had all fled from their respective homes in other lands and taken refuge in Athens, at once made this city the school of philosophy for that age, and awakened a general interest in philosophical inquiries and a passion for displays of dialectic skill unknown in any other city of that or any period. But at this time, it should be remarked, Athens had begun to degenerate from the virtue of the age of Aristides. It had suffered a political revolution, which, with other causes, had affected a change in the political and social character of the people. The influence of such changes was likely to be felt in the schools of philosophy, in which various and often the most contradictory theories had been advanced, without anything being settled. In the midst of the greatest incertitude, the minds of men were easily taken with whatever had the show of philosophy. The circumstances of this period, then, were peculiarly favorable for the rise of a class of teachers, who, destitute of a real love of philosophy, yet laying claim to the possession of it, set themselves up as instructors in eloquence

and all learning, and arrogated to themselves the imposing title of σοφισταί, as if they only possessed the treasures of wisdom. Combining with considerable attainment great facility in discourse and acuteness in dialectics, they were well fitted to gain ascendancy over the Grecian mind. They arose to great reputation and influence during the age of Socrates, and afterwards sunk into contempt through his instrumentality. As they are referred to in the passage which has led to the preceding sketch of philosophy, as well as elsewhere in this treatise, and as the character and merits of Socrates, as a philosopher, cannot be appreciated without some clear notions of them, they demand particular notice in this connexion.

The *Sophists* do not constitute a separate school, so much as a distinct class in the history of Grecian philosophy. They began to attract notice when Socrates first turned his attention to philosophy, about 440 B. C., and soon became numerous and influential. They derived their appellation ἀπὸ τοῦ σοφίσαι, from their professing to teach wisdom, by which was meant knowledge in general. As it was deemed essential to be able to discuss subjects with facility, the word σοφία included the faculty of speaking, as well as general learning; and the teachers of wisdom were also teachers of eloquence. Hanc cogitandi pronuntiandique rationem vimque dicendi veteres Graeci sapientiam nominabant. (Cic. de Orat. 3. 15. Comp. Isoc. Panegy. Mori Annot.) Degerando distinguishes them into two classes; the one essentially rhetoricians, the other more especially devoted to dialectics. Few of them, however, devoted themselves to philosophy properly so called, but were, as the same writer terms them, a sort of itinerant professors, who taught at once all the arts. *Protagoras* of Abdera, *Gorgias* of Leontium, and *Prodicus* of Cos first appeared with distinction as Sophists, and by the charms of their eloquence, more specious, it would seem, than founded on the principles of a just taste, acquired great popularity to



themselves, and to the new profession they had assumed. Gorgias, in particular, made so successful a display of his powers at Athens and at the public games of Greece, that a golden statue was erected to his honor at Delphi.

With much true talent and considerable acquirement, the Sophists combined much of pretension and display. Protagoras, for example, proclaimed, that he could teach that kind of knowledge which was able to confound right and wrong, and make the worse appear the better cause. *Hippias* of Elis, (referred to *Cic. de Orat.* 3. 32,) at the Olympic games, boasted in the presence of assembled Greece, that there was nothing in any science or art which he did not know. How much the Greeks were captivated by such pretenders, may be inferred from the following passage of *Aristophanes* in the *Clouds*, taken from the scene in which the Chorus endeavors to persuade *Strepsiades* to become a Sophist by showing him what consequence it will give him in the world. The version of Mr. Cumberland is used, though too legal a turn is given to the passage.

“ Then shall your doors be thronged  
With clients waiting for your coming forth,  
All eager to consult you, pressing all  
To catch a word from you, with abstracts, briefs,  
And cases ready drawn for your opinion.”

ARISTOPH. BEKKER, LOND. 1829, 464.

The Sophists were the first who assumed the office of professed teachers of wisdom with a compensation for their services. In this treatise, 1. 2. 7, Socrates censures this teaching for hire as a departure from the disinterestedness and dignity of pure philosophy. How it was regarded by Aristotle may be inferred from his definition of a Sophist: *χηματιστής ἀπὸ φαυλομένης σοφίας, ἀλλ’ οὐκ οὖτος, one who gets his living, etc.* It was one of the causes of the degeneracy which attached to them as a class. Being resorted to by

youth of the wealthiest and most powerful families, who attended upon their instructions, more to prepare themselves to play a successful part in public affairs, than to acquire a sound and healthful discipline, instead of directing and controlling their pupils, they doubtless, as Socrates more than insinuates *l. 2. 6.* were subservient to them. They often, indeed, amassed considerable wealth. Gorgias received one hundred minæ from each of his pupils, about \$1700. Protagoras was said to have gained more from his instructions as a Sophist, than Phidias and ten sculptors beside, by the emoluments of their art.

By their instructions in rhetoric, grammar, and moral and political science, aided by their great popularity and unbounded influence, the Sophists rendered important service to learning, and yet more by their agency in quickening the mind of their age. Yet by the prostitution of their talents to conceited pretension and a vain display, and in consequence of the principles which many of them avowed, and their profligate lives, as a class, they soon became an object of scorn and alarm to the truly wise; with how much reason may be inferred from the following statements. To excite admiration, or for the sake of gain, they affirmed and maintained, with the utmost effrontery, the most extravagant notions and most infamous doctrines, and by verbal quibbling and dialectic subtleties, they contrived to perplex their hearers, while they acquired the reputation of acuteness and skill themselves. Professing to be wise they became fools, and hence the name of Sophist, once synonymous with that of wise man, has from their time been used to denote one who strives by ingenious argument to bewilder and lead astray. The boast of Protagoras that he could confound the distinctions between right and wrong, and make the worse appear the better cause, has been adverted to. In the sceptical tendency of his doctrines, a resemblance has been remarked between him and Hume,

which of itself may show, that he was elevated much above the crowd of Sophists whose names perished with themselves. He was banished from Athens for denying the existence of the gods, and his works were burnt in the market place. Gorgias asserted the following propositions, which he attempted to demonstrate by subtle reasoning : 1. That nothing exists. 2. If anything does exist it cannot be known. 3. Could it be known, it could not be explained by words. *Diagoras* openly denied the existence of the gods. *Critias*, the enemy of Socrates, alluded to Mem. 1. 2. 12, etc, was also numbered among the Atheists and ascribed the origin of religion to political considerations. *Hippias* asserted, that laws owe their origin to weak and pusillanimous men, and that every man of an elevated mind ought to throw off the yoke when he can. It is manifest from all that we can gather concerning the Sophists, that their influence was to break up the foundations of human belief, social order and happiness.

How they were regarded by the best men may be collected from the writings of the time. Among the works of *Isocrates* is found a discourse *παρὰ τῶν σοφιστῶν*, which seems to be but a proœmium of a larger treatise, designed to expose their false pretensions and mercenary character. *Plato* also in his *Protagoras*, as well as elsewhere, with much humor and with admirable effect, exposes their empty pretension and their want of principle. *Xenophon* in others of his works, as well as in the treatise before us, conveys the same general impression of their character and influence. The bitter sarcasm implied in the language of *Aristotle*, above cited, shows his estimation of them, and he elsewhere exposes their fallacious and quibbling mode of argumentation. *Aristophanes* exerted his unrivalled powers against them and poured upon them an overwhelming torrent of raillery. Their vain and arrogant display, their entire want of principle and unblushing impiety he portrays with great energy and with most

caustic wit. His comedy of the Clouds did more than anything else to expose their worthlessness and make them odious.

One great object with Socrates, as we shall have frequent occasion to notice in the sequel, was to counteract the pernicious influence of the Sophists over the youth of Athens. He succeeded to a degree that may well surprise us when we think of their great numbers and unbounded popularity. Through his agency and that of his followers, philosophy was rescued from the degradation into which it had fallen through their means. Although it ever retained much of the subtleties of the Sophists, yet separated from the studies of eloquence, it assumed a new aspect, and was cultivated by the first minds; so that Socrates, on this account, may be numbered among the most able and most successful masters of the human reason, and among the greatest benefactors of his race. Beyond any of his predecessors he seemed to have discerned the limits of the human understanding, (comp. 1. 1. 13). At least, he endeavored to lead men to renounce futile speculation, or to search for truth within our reach, and which may be of practical use in the concerns of life.

(For more full accounts of the Sophists, among the secondary sources comp. Mitchell's Aristophanes, Prelim. Disc., Encyc. Amer., Bibl. Repository, No. 31. p. 50; and better than all, Degerando, Hist. des Systemes de Phil. cap. 8. — On the ancient philosophy in general, comp. Degerando, who combines clearness, force and elegance; Tennemann's Manual, translated by Rev. A. Johnson, Enfield's abridgement of Brucker's Hist. of Phil., Stanley's Lives of the Philosophers, Cudworth's Intellectual System.)

13. Ἐθαύμαζι δ' ἑ. ἑ. after θαυμάζω, *that*, B. §149.—τοῖς μαινομένοις. He exposes the futility of speculations in which nothing can be concluded. Those who *pride themselves most* on their discussions of such subjects do not agree among themselves, etc.

14. *Τῶν τε γάρ*,—for apodosis see *τῶν τε περί*.—*ξύλα τα τυχόντα*, *blocks of wood they may chance to find*; i. e. nothing so worthless which they do not worship. — *τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι*. The opinion of Xenophanes, and the Eleatic school. See above Note § 11, sketch of Hist. of Philosophy. — *τοῖς δ' ἅπαντα τὸ πᾶθος*. The opinions of Anaximander are here probably referred to, who held, as stated above, that the primary essence is *ἄπειρον*. — *τοῖς δ' οὐδὲν ἂν ποτε κινήσῃναι*. An opinion of the Eleatic school, which Zeno asserted with great confidence. His arguments against motion gave him much celebrity. They are stated by Stanley, (*Lives of the Philosophers*, p. 514,) and are a good example of the quibbling and subtlety of the ancient logic. Brucker (*Hist. of Phil.*) suggests, that he understood the term motion metaphysically, and only meant, that there is no such thing in nature as passing from nonentity to entity, or the reverse. Perhaps, he also remarks, the disputes among the ancients concerning motion, like many other metaphysical contests, were mere combats in the dark, for want of settling at the outset the meaning of terms. By the term motion they seem more commonly to have meant change of nature, than change of place. Such was the subtlety of Zeno's logic, that Isocrates attributes to him the power of demonstrating, that the same thing is at once possible and impossible. — *τοῖς δὲ οὐτ' ἂν γενέσθαι ποτὲ οὐθέν, οὐτ' ἀπολείσθαι*. Also an Eleatic doctrine, though advanced by the Pythagoreans. Xenophanes and Parmenides taught, that there is in nature no real production, decay, or change. So also Melissus, whose opinions are thus stated by Tennemann. What really exists can neither be produced or perish. It exists without having either beginning or end; infinite and consequently one, invariable, not composed of parts and indivisible; which doctrine implies a denial of the existence of bodies and of the dimensions of space. But comp. Cudworth's *Intel. Syst.* 1. 28, where he discusses

the object and nature of the principle, on which the ancient philosophers based their doctrines; *De nihilo nihil in nihilum nil posse reverti*; whence, he remarks, was deduced another fundamental principle, that of the Eleatic school, as he interprets it: "that there are neither any new productions, nor destructions of any substances of real entities."

15. Comp. §§ 12 and 16. We have here statements of the views of Socrates in regard to the end of true philosophy; to aim first of all after what may be of practical utility to man. When this object has been gained and the subject been exhausted, men may, if they choose, speculate on subjects above them, but not till then. The well known eulogium of Cicero on the character of Socrates as a philosopher, deserves a place here: Socrates autem primus philosophorum devocavit e coelo et in urbibus collocavit et in domos etiam introduxit et coegit de vita et moribus rebusque bonis et malis quaerere. (Tusc. Quaest. V. 16.)—οὐδ' ἐπιζουσιν. οὐδέ, *not even*, its common rendering in the middle of a clause. B. § 149. p. 427. Also Hoogveen ad verbum.

16. As it regards things of interest to mankind, Socrates sought to deduce the principles by which human conduct should be regulated. —σωφροσύνη opposed here to *μανία*, *sobriety*, *a healthful state of mind*. —καλὸς καγαθός. As this phrase occurs often, it may be well, once for all to define it. In common acceptance, as applied to men, varying of course according to the standard of the person using it, it denotes *men of high standing* in the community. As used by Socrates, it generally denotes *moral qualities*. Proprie dicitur sic, ut *ἀγαθός* ad animi virtutem et probitatem pertineat; *καλός* autem ad actiones externas, etiam ad generis nobilitatem, divitias et alia talia referatur. Sed saepe intelligi potest is, qui facit et sequitur honesta et bona, ita ut uno verbo verti possit bonus, honestus, probus, nobilis. Sturz. So *καλὰ καγαθά* means *probity, worth*, according to the standard of those who use the expression.

18. *Βουλευσας*, *having been a member of the Βουλή*; i. e. the Senate of five hundred.—*ἐπιψηφίσαι*, active, *to put the vote*. Comp. 4. 4. 2, where the middle *ψηφίσασθαι*, *to vote*, occurs. The conduct of Socrates on the occasion here referred to was truly noble. These naval commanders were impeached for not having recovered the dead bodies of those slain in the battle of Arginusae, and for not having rescued those wrecked during the engagement. See the circumstances connected with this trial related in Mitford, Ch. 20. 2. and 3. Hellenics, 1. 7. 14.

19. *Καὶ γὰρ*. Supply the ellipsis to which *γὰρ* refers; ‘And with reason was he thus scrupulous,’ *for*, etc. Here are expressed clear views of a superintending Providence. But is it the providence of a Supreme Intelligence? Comp. 1. 4. 17, where this point is briefly noticed.

## CHAPTER II.

3. In no case does Socrates appear as a professed teacher. He has no disciples. Those who listen to his discourse are his companions or friends, *ξυνόντας*, *ἐπιτηδελους*, etc.

4. *Ἀλλὰ μὴν καὶ*, *but besides also*. Comp. § 5. *ἀλλ’ οὐ μὴν θρηνητικός γε*, where *γε* gives this force: *but moreover this AT LEAST may be affirmed*, etc. — *Τὸ μὲν οὖν ὑπερτιθίοντα*, *he disapproved of the habit of eating excessively and then exercising violently; but approved of one’s working off by suitable exercise what the appetite receives with pleasure*.

5. *ἀλαζονικός*. How could Socrates have been exposed to the charge of being ostentatious or a pretender? The following passage from the Clouds, in which Pheidippides is made to describe the Sophists, at the head of whom Socrates is placed by the author, will throw light on this point:

*Pheidip.* "And how do you call them?"

*Streps.* Troth I know not that;

But they are men, who take a world of pains;

Wondrous good men and able.

*Pheidip.* Out upon 'em!

Poor rogues, I know them now; you mean those scabs,

Those squalid, barefoot, beggarly *impostors*,

The mighty cacodaemons of whose sect

Are Socrates and Chaerephon. Away!"

102—105. BEKKER, LOND. 1829. Comp. 1475.

οὐ μὴν-γε, as above, *he moreover AT LEAST did not*, etc. — ἐπράττετο χρήματα.—πράττεισθαι, Mid. sense, Act. to do for another, Mid. to do for myself, or for my own advantage; here *to require* or *exact*, with two accusatives. Socrates received no compensation from those who attended upon his instructions, and thus maintained the simplicity and independence of philosophy in its purer days. The Sophists of the time often received large pay from their disciples (see above § 11, note.) Aristophanes does not omit to give them the lash for this. Says Strepsiades to his son in his recommendation of the Sophists:

—————"these are they,  
Who can show pleaders how to twist a cause,  
So you'll but pay them for it, right or wrong."

99, 100.

6. ὁμιλίας, discourse.

9. ἀρχοντας ἀπὸ κλάμου. Comp. Potter l. 18, for the manner of choosing magistrates here referred to. Also Fiske's Manual 437. Thucydides calls the senate Βουλὴν ἀπὸ κλάμου, and senators in the same way; so that there is no sarcasm in this form of expression. — It will be noticed, that the apologist of Socrates does not deny, that he spoke slightly of entrusting the choice of magistrates to chance; and we have here doubtless one of the political grounds on which the enemies of Socrates represented him as hostile to the constitution of his country, and urged his prosecution and death.



Nothing could more excite the rage of the Athenian populace than ridicule of the forms of the republic.

10. οὐκ οὐν. Buttman prefers that the particles when this sense is required, should be separated, (comp. B. § 149. p. 428.) The particle which combines the interrogative and illative force has usually, until recently, been accented οὐκοῦν. Such is the accentuation in the edition which is made the basis of the present, that of Schaefer. A different accentuation in this case is adopted by Hermann and others. The general usage, as it has heretofore prevailed, and which is decidedly preferred by Buttman, has been followed in this edition. Comp. B. as above.

12. Κριτίας was a Sophist and poet, and was the most influential of the Thirty Tyrants. He attended upon the instructions of Socrates, but afterwards became his enemy. Comp. § 31. Also Mitford, Chap. 21. Sect. 2, for a summary of his character and doings.

15. φῆ. Comp. § 45. Subj. without ἄν used in questions of doubt. Mt. § 516. 2. — τί οὐν πίθωμαι δῆτά σοι; Aristoph. *Neq.* 88.

16. αὐτώ, ultro, sponte sua.

18. The argument is this; Socrates did all that is done by the teachers of any art or profession to form their pupils. He enforced by example and precept the rules of human conduct, and while they were under his influence they conformed to them, why then, etc.

19. ὁρῶ γάρ — δυναμένους = ὥσπερ γάρ ὁρῶ, etc. οὕτω καὶ ὁρῶ, etc.

20. καὶ ὥς σώφρονας ὁμως. "Ομως is not unfrequently annexed, as here, to the restricting clause, though it belongs in rendering to the member opposed to it. Mt. § 566. 3. Also Elmsley's *Medea* 1216, note, where authorities are cited showing the usage. διδάξαι, its Middle sense. Act. to teach another; Mid. to procure teaching for one's self, to learn.

Comp. 4. 4. 5, where we have still another sense, *to get one taught*.

21. ὣν ἡ ψυχὴ πασχονσα—ἐπεθύμει, *by which the mind was excited to desire*, etc. ἐπιλέλησται, Pass. with Mid. sense; or the immediate sense, where in the Act. in the epic language we find the causative meaning. B. § 113.

23. ἀσκητά, *are acquired by exertion*, i. e. nothing but the constant practice of virtue will ensure the possession of it, and this is the point to which the discussion 19—23 tends.

24. δῆ, *now then*, the transitive use of the particle. It shows, that he is to apply his reasoning to the two individuals before us. For the fact here referred to concerning Critias, see Hellenics 2. 3. 36.

29. προσαιτῶν, *to importune*, i. e. τὸν ἐρώμενον; *making supplications like mendicants and begging him to give, and that too, of that which is not good*. — μεθενός ἀγαθοῦ, Gen. used where part of a thing is intended, Mt. § 326. [356.] B. § 132. 4. 2. d. S. § 178.

31. ἀπυμνημόνευσεν αὐτῷ, *he remembered it against him*. Allusion has been made to the effect of The Clouds of Aristophanes in bringing Socrates and the Sophists into disrepute with the people. That a law prohibiting the professors of wisdom from teaching the art of reasoning or of discussion could have been passed, will not be surprising when we consider, that a common notion probably prevailed, derived from the representations of their enemies, that their object was to teach a sort of quibbling logic, which would perplex and confound; or, as they expressed it, τὸν ἥττω λόγον κρείττω ποιῶν. See above § 5, the second citation from the Clouds. Critias, moreover, knew well by his own experience the skill of Socrates in dialectics, and also his reputation as a disputant, and that such a law would peculiarly affect him.—οὔτε, repeated to strengthen the negation. Comp. οὐδὲ γὰρ οὐδὲ τοῦτο ἐψευσατο. Cyrop. 7. 2. 20. also Apol. § 24. Note, Born. Anab. 1.

8. 20, Born. Note. — *τοῦτο*, i. e. *legem illam Socratis causa scriptam fuisse*. Schneid. No one ever heard from Socrates, that this law had reference to him; but the result, sc. *τὸ πρᾶγμα*, *showed plainly*, that it was intended to bear upon Socrates. Comp. 33. 38.

32. *ἀπέκτεινον*. Notice the peculiar use of the imperfect.

34. *σὺν τοῖς ὁρθῶς λεγομένοις εἶναι*. *σὺν τινι εἶναι*, *adjuvare aliquem, alicui favere*; commonly used with reference to persons, is here applied to things which the Sophists were wont to discuss. *Whether thinking that the art of reasoning assists those things which are rightly argued*, i. e. which are true, or those which are not, etc. Bornemann.

35. *βουλευένον*. This passage shows at what age a person might become a member of the senate of five hundred.

36. *Μεδί*, not even. B. § 149. p. 427.

37. *σκιῶν*, etc. The frequent illustrations of Socrates from common life and familiar objects were much ridiculed. Comp. Aristoph. *Νεφ.* 235. — *καὶ γὰρ οἶμαι—σοῖ*, *eos magna molestia et taedio affectos esse, quod ipsos semper et ubique in ore habes*. Weiske.—*καὶ τῶν ἐπομένων τούτοις*, i. e. those topics which are illustrated by allusions to these trades.

42. *ἔγραψε*. *γράφειν νόμον*, *jubere legem, to pass a law*. The phrase originated from the custom of *writing* laws on tablets, which were exposed for the people to read before they were called upon to vote on them.

44. *ἀνατίθμαι*, *I retract*. For the use of the Article *τό*. comp. B. § 125. 8. 2.

45. *φῶμεν*. Comp. § 15.

46. *τηλικούτοι*, *of your age*. *ἐσοφίζόμεθα*, *argued with skill or subtlety*, in a good sense. Sturz. — *ὅτε δεινότητος σαντιοῦ ταῦτα ᾔσθα*, *when you were most skilled*, (surpassed yourself,) *in such matters*. Bornemann reads *ἰαντιοῦ*, a pronoun of the third person being used for the second. The Superlative is frequently accompanied, not by the Genitive Plural of a

class of objects, but by the Genitive of the reflexive pronoun, by which is expressed the highest degree which a person or a thing attains. Mt. § 460.

48. οἰκίταις, *members of the household* in general. οἰκίαις, *relatives*. Schweig. Lex. Herod.

49. Ἀλλὰ Σ. γ'. γε, *at least*, i. e. admitting what has been said in his behalf, *at least*, this is true, etc.—τοὺς πατέρας προπηλακίζειν. A similar charge was advanced against Socrates and his followers by Aristophanes in the Clouds, 1304 et seq., where Pheidippides beats his father, and then justifies his conduct on principle. The whole scene is full of the bitterest sarcasm on the schools of philosophy.—παρηνόας ἐλόντι. When a parent through infirmity became unfit to manage his estate, his son was allowed to impeach him. In the Clouds the son of Strepsiades thus speaks :

οἴμοι τί δράσω, παραφρονοῦντος τοῦ πατρός ;  
πότῃρα παρηνόας αὐτὸν εἰσαγαγὼν ἔλω, etc.

834, etc.

The story of Sophocles, whose children impeached him for incapacity, is well known. Cic. de Senect. 7.

52. μηδαμοῦ—εἶναι, *nullo loco esse*, Index.—πρὸς ἐαυτὸν, *prae se*, *in comparison with*.

53. γε δὴ. δὴ strengthens the limitation expressed by γε. *in addition to these statements, certainly at least* affirming this.

54. παρέχει, sc. ἀφαιρεῖν.

56. Ἔργον—ὄνειδος. This verse is from the Ἔργων καὶ ἡμερ. of Hesiod, 1. 309. (Poet. Minores Gr. Cant. 1700). In the original it refers to the labors of husbandry, and it is immaterial whether οὐδέν be connected with ἔργον or ὄνειδος. The accuser of Socrates perverted his application of it.

58. Iliad 2. 188—198. The student will notice the Ionic forms of the 1 Aor. ἐρητύσασκε, ἐλάσασκε, ὁμοκλήσασκε.

60. ἐπράξατο. Comp. § 5. Also in regard to Aristippus,

who is referred to in this passage. *ἐπὶ ἤκει τῶν ἑαυτοῦ*. For construction of the Gen. comp. § 29.

61. *πρός, in view of*. The *γυμνοπαῖδια* was a Spartan solemnity in which boys and even men danced naked. — *ἐπὶ τούτῳ, for this*, i. e. in this way. — *τὰ ἑαυτοῦ δαπανῶν, bearing his own expenses*, i. e. without any compensation.

62. *λωποδυτῶν, stealing clothing from the baths*. If the amount exceeded ten drachmae, the penalty was death. Potter 1. 25.

63. *Ἀλλὰ μὴν—γε*. Strong affirmation. *But surely at least we may affirm this*. — *ἀλλ' οὐδ' αἰτίαν. οὐδέ, not even*. Comp. 1. 1. 15.

### CHAPTER III.

1. *περὶ προγόνων θραπείας*. For honors shown to the dead, see Potter 4. 8. Fiske's Man. p. 479.

2. *ἀπλῶς*, i. e. without specifying any particular good. A sentiment worthy of a Christian. He would ask simply for what is good, and submit the decision to the divine will.

3. *Καθ' δύναμιν*. Hesiod *Ἔργ.* 1. 334. *πρὸς τὴν ἄλλην διαίαν, in regard to the other relations of life*. These views of Socrates respecting the nature of acceptable worship, and especially those that follow concerning the paramount claims of the Deity to our service, are worthy of note. He would not, on any account, disregard an intimation of the divine will.

5. *Διατὴ δέ*. *Δέ* answers to *μὲν* § 1. *τὰ μὴν τοίνυν*. In pursuance of his design announced in the first paragraph of this chapter, the writer first gives some details respecting the views of his master in regard to the service due to the gods. He now proceeds to make some statements concerning his habits of life. — *εἰ μὴ τι δαιμόνιον εἴη*. Elsewhere the same idea is thus expressed: *ἢν μὴ τι δαιμόνιον κωλύη*. — *ἐπὶ τούτῳ*, i. e. *σέθεν*. The same idea 1. 6. 5. Idque Socratem, qui vo-

luptatem nullo loco numerat, audio dicentem; Cibi condimentum esse famem, potionis sitim. Cic. de Fin. 2. 28.

6. ὥστε φυλάσσειν. Sometimes instead of the simple inf. after the adjective, ὥστε is interposed. Mt. § 533 [532] Obs. 1.

7. For the Fable of Circe, see Od. 10. 281. αὐτόν. Comp. 1. 2. 16.

#### CHAPTER IV.

1. The preceding chapter contains statements designed to show the influence of his teaching and example upon those who resorted to him, in regard to religion and purity of life. It had however been said by some, that his instructions were of no avail to make men better. The author now proceeds to relate some of his discourses, in which he did manifestly produce an impression favorable to religion and virtue. *κολαστηριον ἔνεκα, causa coercendi*. Sturz. *δοκιμαζόντων*, Attic imper. *δοκιμαζέτωσαν*.

2. Ἀριστόδημον τὸν Μικρόν. A devoted disciple of Socrates, of great austerity, though of loose opinions in regard to the existence and providence of God.—*ἔστιν οὕστινας*. B. § 150. *τεθαύμακας*. The perf. with the sense of the pres.; as the perfect intimates the *continuance* of the action or feeling.

3. διθυράμβῳ. The *διθύραμβος* was an ode or hymn in praise of Bacchus, so called from one of his names.

4. τῶν δὲ ἀτεκμήτως ἐχόντων, *and of those things which afford no indication*, etc.

5. We have in the sequel a striking contrast exhibited by Socrates to the other philosophers of his own and preceding times. While they sought to discover the elementary principles and to explain the formation of the animal system, he endeavored to detect the adaptedness of its several parts to their several uses, and thus to unfold marks of design and proofs of an intelligent cause. The argument, though fa-

miliar to us, is worthy of notice, because Socrates was the first to pursue this mode of investigation and reasoning to any extent, and to apply it for the religious benefit of others. The argument is pursued into more particulars in Cicero de Nat. Deor. 2. 54 et seq.

6. τὸ—θυρῶσαι, *the fortifying it* (the sight) *with eyelids in the manner of doors*, etc. For the construction of the infinitives, comp. B. § 140. 5. — ἡθμὸν—ἐμφῶσαι, *the causing eyelashes to grow as a sieve or strainer*.—ἀπογειῶσαι (from γείσων, the eaves of a house), *the guarding the parts above the eyes with eyebrows as with a coving, or with eaves*. Such words show the power of the language.

8. At enim quaerit apud Xenophontem Socrates, unde animum arripuerimus, si nullus fuerit in mundo. De Nat. Deor. 3. 11. — δι' ἀφροσύνην, *casu, temere*. Sturz.

9. Μὰ Δι' οὐ γὰρ ὀφῶ. There is difficulty in this passage. Does Μὰ Διᾶ imply affirmation, or denial? B. § 149, states that μὰ alone, i. e. without οὐ or γὰρ, serves merely as a negative; so also the Index Graecitatis, and the common grammars. Sturz (Lex. Xen.), on the contrary, asserts, that μὰ affirms or denies, only as it is connected with the particles γὰρ and οὐ. The negative particle is, however, sometimes omitted; but in such cases it may be readily supplied from the connection. But sometimes the affirmative particle is omitted. The text he regards as one instance of such usage. Other instances are 3. 4. 3. Cyrop. 8. 3. 45. He cites other passages in which it has an affirmative power, but in these cases it seems better to regard it as a mere form of oath, the affirmation being entirely independent of it. Hoogeveen also maintains its affirmative power in a few cases, but in those which he cites, it seems more simple to view it as a mere form of adjuration. Ernesti, Annot. on 3. 13. 3, thus remarks: Neque enim, ut vulgo existimant, μὰ τὸν Διᾶ per se potest vim negandi aut affirmandi habere, sed eam, aut adjectis diserte, aut intellectis particulis οὐ et γὰρ, accipit.

The most correct statement, therefore, in respect to this phrase without its adjuncts, seems to be, that it is most frequently thus used, where negation is designed, but is also sometimes used, where affirmation is intended, which can be determined only by the connection. As to the particular case before us, the version of Leunclavius (Simpson. Oxon. 1759,) gives the affirmative force to the *μά*; so also that of Bessarion. Bornemann ad loc. thinks that here, as also 3. 4. 3 and Cyrop. 8. 3. 45, the connection requires an affirmative power with some doubt or hesitation implied. The *γάρ* assigns a reason for what is said before. If *μά Δία* be rendered negatively, the ellipsis to be supplied is a harsh one. The reply of Socrates, moreover, proceeds on the supposition that Aristodemus denied the existence of a supreme intelligence, and of course implies an affirmation at this point. But how are we to reconcile with this, the decisive tone with which Aristodemus repels the intimation that he maintained such a doctrine? Comp. § 10. May it not be, that he there changes his ground? He gives up his denial of the existence of a God, but cannot receive the doctrine of a special providence. The gods are too exalted to trouble themselves with human interests or concerns, and Socrates then adduces proofs of a special design on the part of the gods to make provision for the comfort and convenience of man.

Heindorf proposes another reading: *Μά Δι' ἀλλ' οὐ γάρ*, in which case *μά*, according to the common usage, (comp. Hoogeveen 6,) may imply a negative. *No I do not think so, but I have difficulties, for*, etc. This is the common way of supplying the ellipsis after *ἀλλά* followed by *γάρ*.

10. *ὁσὼ μεγαλοπρεπέστερον*—supply *ὄν*. *The more elevated that Being who deigns to watch over you*, etc. Sturz regards *μεγαλοπρεπέστερον* as used adverbially.

12. *Καὶ μὴν καὶ—γε*, and still further at least. — *ἄλλοτε ἀλ-  
λαχῇ ψαύουσιν—φωνήν*. Articulation is here described with great precision.



13. *τοίνυν, furthermore*; it merely continues the discourse, or serves as a transition. Sturz. — τῷ Θεῷ. In relation to the notion in this passage of one Supreme Intelligence, comp. § 17.—τὴν ψυχὴν κρατίστην. The existence of a spiritual nature distinct from the body is here evidently recognized, though differing only in excellence from that of brutes; for, that they had souls as well as men, was not called in question. Socrates regarded the soul as partaking in some sense of the divine nature, comp. 4. 3. 14. The separate existence of the soul is also clearly asserted, Cyrop. 8. 7. 17 et seq.

14. οὐδ' ὅσα χεῖρας ἔχει — πλεον οὐδὲν ἔχει. Anaxagoras, the preceptor of Socrates, had asserted, that man by the use of *hands* was made superior to the other animals. — ὅταν τί ποιήσωσι. τί interrogative. *Quando demum et quibus deorum factis credes, eos non omnem tui curam abjecisse?* Schneid. lit. *You will think that the gods have a care for you when they shall have done what?* Comp. 2. 2. 1. and 3. Mt. 488. 12.

15. κατατίθενται. A change of construction, the order of the sentence requiring κατατίθεσθαι.

16. He argues the duty of honoring the gods, from the general consent of mankind. In proportion as men have advanced in years and wisdom, and especially in proportion as men in society,—in states and nations, have become more ancient and enlightened, they pay more reverence to divine things. How can this be accounted for except by admitting the just claims of the deity? It must be a divine ordinance engraven on the mind of man, which none can disregard.

17. ἐνὼν. *So long as it dwells within you.* This argument to show that the doctrine of an overruling providence is *not* incredible, is striking and beautiful, and more worthy of notice on account of the time when it was uttered. Socrates appears to have had clear views of a Supreme Ruler of all things; an idea which had been advanced before, though not so fully developed, by Anaxagoras. The eye of God beholds

all things; his intelligence pervades the universe; his watchful care embraces all beings and events. If this passage be compared with 4. 3. 13, we shall perceive good reason to believe, that Socrates had clear views of *one* Supreme Intelligence. Still there is some doubt thrown over the subject by expressions which imply the existence of a number of deities. Comp. 1. 1. 19. Cicero alludes to this want of precision in the language of Socrates: *Facit enim (Xenophon) in iis quae Socrate dicta retulit, Socratem disputantem—modo unum, tum autem plures Deos.* De Nat. Deor. 1. 12. But a similar want of precision is observed in the writings of Plato, who doubtless had a clear conception of a Supreme Intelligence. What the notions of Socrates were in regard to inferior deities cannot be determined; but that he had well established notions of a Supreme Being may be safely inferred from this and other passages of this treatise.

The theology of Socrates is briefly and clearly discussed by Schweighaeuser, Bib. Repos. No. 31. The student will find the whole subject of the belief of the ancient philosophers in the existence of God discussed with great learning and ability in Cudworth's *Intellectual System*, Book I. Chap. I, where the author shows, that they generally had an idea of an incorporeal, eternal, intelligent Being. He also adduces a vast array of facts from the whole compass of ancient learning to show, that the apparent multiplicity of gods was, in general, a way of representing or embodying the different attributes of the one Supreme Deity, or that the gods, as they were called, were created and subordinate to the supreme God and were his ministers. 1. 713. The conclusion to which he arrives, may be found Vol. I. 697—701, Gould & Newman, 1837. The opinions of Socrates are examined, 1. 530, also Enfield's *Brucker* 1. 175. The subject is also briefly and clearly stated in *Appleton's Works*; where the author argues with great force, that there was in the generality of minds a belief in a multitude of gods.

## CHAPTER V.

3. μηδέ. Comp. 1. 2. 36. — αἰτόν γε. *How is it not worth while for one to take care lest he himself, at least, become such.* — κακοῦργος μὲν τῶν ἄλλων. B. § 132. 6. 1. S. § 188. Gen. 12.

5. Bornemann prefers εὐκτόν, *desirable*, or *what may be prayed for*. Schneider, Dindorf, Weise and others read as in the text.—ἐπιτεύειν depends on δοκεῖ. The contrast is between the *free man* and him who is the *slave* of pleasure. The former may well pray, that he may never have an intemperate servant, the latter, that he, having become a slave, may obtain a good master. Born.

## CHAPTER VI.

2. ἀνυπόδητός τε καὶ ἄχιτων. Sandals and the tunic with a mantle or robe worn over it, were the common dress of the Athenians, and, of course, to appear as here represented was a singularity. The pallid hue and mean appearance of Socrates and his followers receive the sarcasm of Aristophanes. Comp. above, 2. 5. also Νεφ. 93. et seq. where the hovel, in which Socrates gave his instructions, and his school are described. The philosophers, and particularly the Stoics and Cynics, practised great austerity in their manner of life; some, as was doubtless the case with Socrates, in order to reprove the luxury and effeminacy of the times; others, from a foolish affectation of superior virtue and self-command. Individuals also of rank and office did the same. We are informed by Plutarch, that Cato of Utica, when Praetor, often ascended the tribunal ἀνυπόδητός τε καὶ ἄχιτων. Similar statements are made

of Phocion, of Lycurgus the orator, and Agesilaus. But these sects of philosophers, and the individuals named, were of a subsequent period. It is probable, that instances of such austerity had been comparatively rare before Socrates set the example. Chaerephon, the particular friend of Socrates, was so pale from close study and meditation, that in the Comedy of the Birds he received the nickname of *The Bat*.

5. Πότερον. Supply τοῦτο χαλεπὸν τοῦ ἐμοῦ βίου ἡσθῆσαι.—ἐφ' ᾧ, *for which*. — ὡς χαλεπώτερα, supply ὄντα. The writer had in mind ἡ φανλλίζει τὰ ἐμὰ διαιτήματα ὡς χαλ. Born.

7. τῷ σώματι. Supply ἐν.

8. μηδὲν εὖ πράττειν, *nullam rem recte, ita ut oportet agere*. That man is happy who anticipates good results from his labors; and the more happy, the higher are his aims. Wieland, as cited by Weiske.

9. φίλους ἀμείνους κτᾶσθαι. Voluit dicere, *amicos quos acquisiveris, reddere meliores*. Schn.

11. Antiphon assails Socrates for refusing to receive fees for his instructions. Comp. 1. 2. 7.—μὴ ὅτι. Preceded by μὴ, ὅτι must have ὑπολάβῃ τις or the like supplied. B. § 150. — οὐδέ. Comp. 1. 1. 15.

12. καὶ. *If you thought your intercourse with your pupils also*, i. e. as well as τὸ ἑμῶν ἢ τῶν οὐκῶν.

13. τὴν ὥραν—εἶναι. The following is substantially the version of Weiske: *aeque honestum et aequae turpe esse aliis impertiri pulchritudinem*, etc. Another interpretation is that of Ernesti, Bessarion, Leunclavius and others: *it is thought possible to abuse alike beauty and wisdom*; καλόν and αἰσχρόν being used adverbially; and according to Sturz, Lex. Xen. referring to this passage, εἶναι=*licere*; διατίθεσθαι=*uti*. But the rendering of Weiske, approved by Bornemann, seems preferable, as the idea of *exposing for sale* is the point of the whole passage, and it requires nothing unusual in the construction or the use of language.—σοφιστὰς *malo sensu*, those who taught

wisdom for hire, or *put it up for sale*. The Sophists, we have seen, as a class, were governed by the most mercenary motives in their instructions. The bitterness of the sarcasm in the text is heightened by a reading, regarded by some as a gloss, which in many editions follows σοφιστάς ;—ὥσπερ πόρονους.

## CHAPTER VII.

2. τὰ ἔξω τῆς τέχνης, in iis quae non ad ipsam artem pertinent, Index Graec.—σκέιη, array, clothing. Those who performed in the chorusses wore the most splendid and costly dresses.—ἔργον ληπτέον. ἔργον λαμβάνειν=ἔργολαβεῖν. He ought not by a performance to give others an opportunity of judging of his skill. Sturz.

## BOOK II.—CHAPTER I.

1. Aristippus of Cyrene and founder of the Cyrenaics, before referred to, comp. 1. 2. 60, was one of the earliest followers of Socrates. He made the chief good to consist in happiness. The maxim of this class of philosophers is thus given by Horace: Ep. 1. 1. 19.

Et mihi res, non me rebus subungere conor.

—Βούλει σκοπῶμεν. Comp. § 10. III. 5. 1.

2. αὐτῶν, i. e. the two youth.—παρὰ τὴν ἐκείνου ἀρχήν, ἰλλο imperante. Wolf.—ἐθλίζοιμεν, with two accusatives.

4. ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι, being enticed so as to lose thought of danger; lit. being allured from thinking of it.

8. μὴ ἀρκεῖν τοῦτο. ἀρκεῖν is thus used without a dative, 2. 2. 6. and with, 1. 4. 13.

9. πράγματα αὐτοῦς τε ἔχειν καὶ ἄλλοις παρέχειν. The reading proposed by Langius and adopted by Bornemann is fol-

lowed: *those who wish to have employment themselves, and to entrust business to others*; i. e. men who are fond of active lives; *παρέχειν πράγματα, de vita actiosa et negotiosa*. Index Graecitatis.

11. αὖ refers back to § 8.

12. μηδέ, comp. 1. 2. 36. — *κλαίοντας καθίσταντες* = κλ. ποιήσαντες.

13. ξένος, i. e. a subject of no government, or as we say, a citizen of the world.

14. τοῦτο δεινόν πάλασμα = τοῦτο μέντοι ἦδη, ὃ λέγεις, ἐστὶ δεινὸν πάλ., a *cunning artifice*, like some trip employed by a wrestler to overcome his antagonist. — *Σλινίς*, etc. noted robbers who were slain by Theseus.

17. Ἀλλὰ γάρ. Supply the ellipsis to which γάρ refers: 'But still I am not convinced,' for, etc. — *εἴγε πεινήσουσι* = μέλουσι πεινᾶν, Mt. § 498 b, the sense of the French *devoir*. — *ἐκόντα ἢ ἄκοντα*, used adverbially. — *ἄλλο γε ἢ ἀφροσύνη* — *ὑπομένειν*. Critics are perplexed by this passage. Schaefer and Schneider point as in the text. *Is anything but folly imputable to him who voluntarily endures what is troublesome?*

18. τῶν τοιούτων, supply *περί*. — ἤ, in *what way*, i. e. just as.

20. Hesiod *Erg. καὶ Ἑμ.* 1. 285.

21. Prodicus of Cos, a celebrated Sophist upon whom Socrates had attended. — *ὡσαύτως*, in *like manner*, i. e. as above. The object of the following allegory is to inculcate the truth, before urged, that nothing valuable is acquired without effort. It is scarcely necessary to say, that, whether we regard the composition or the moral, this is one of the most beautiful passages which have come down to us.

22. φύσει κεκοσμημένην — καθαρότητι. *Adorned with her natural purity*, opposed to painting employed by the other female. — *σχῆμα*, the *general mein*, bearing; below, *the figure, bodily appearance*. — *τετραμμένην*, etc. *pampered into a plump and enervated habit of body*. Dalzel. — τοῦ ὄντος, *than the reali-*

*ty.*—ὄμματα—ἀναπεπταμμένα, (ἀναπεταννύμι,) in contrast with ὄμματα αἰδοῦ above; ‘oculi toti aperti oppositi modestorum oculis dejectis semiapertis.’ Index. Graecitatis.

23. τὸν αὐτὸν τρόπον, i. e. without hastening her pace.

27. ἐπὶ ἀγαθοῖς ἐπὶ, on account of.

30. χιόνα, to cool their wine. They procured it at great expense from a distance, or kept it in pits for the use of the table.—Schaefer and Schneider enclose the words τὰς κλῖνας καὶ τὰ, as of doubtful authority. Dindorf expunges them entirely. I have concluded to follow Bornemann, as I cannot perceive sufficient authority for so large an inroad on the commonly received text. — ἰσόβαθρα. Different versions are given of this word. Hindenburg thus explains it: “tapetes quibus delicatuli cubarent.” So also Weiske. Ernesti thus: “Lectorum fulcra, non quibus nituntur lecti, sed per quae ascenditur tectus.” Neither of these interpretations seems natural or probable. The best is that of Schneider, which he fortifies by passages from Antyllus, a physician: “fulcra diagonalia perdibus lecti subjecti, ita ut ‘συσμός,’ concussio lecti, locum haberet;” or as he further remarks, *supports* by which the couch was suspended somewhat like a hanging cradle.

32. Σύνειμι μὲν θεοῖς, sc. By the use of μὲν and δέ, the thought is expressed with greater emphasis. B. § 149. — οἷς προσήμι. This phrase is susceptible of two interpretations: 1. *to whom it pertains*, or *by whom it is fitting* I should be honored, i. e. by those whose honor is worth having; 2. *to whom it belongs* thus to honor me; *whose business it is*, i. e. my friends. The former is preferable.

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## CHAPTER II.

1. τοὺς τὶ ποιοῦντας. Comp. 1. 4. 14, also, below § 3. τίνας οὖν—ὑπὸ τίνων.

5. *γινῶσκον τὸ βρέφος*. Schneider regards this as an Acc. to be referred back to *τρέφει*. Why not a Nom. absolute?

8. *ἐπὶ τῷ βίῳ παντὶ*. *ἐπὶ* here signifies condition. Mt. § 585. *for his whole life*.

9. *τὰ ἔσχατα λέγειν τινά*, *omnibus conviciis proscindere*. Index. — *τὸν ἐλέγχοντα*. Comp. *τὰ ἔσχατα λέγων*. — *τῶν λεγόντων*. Comp. B. § 132. 2. a. S. § 177. Note 1.

10. *κάμνοντος*. sc. σοῦ. Gen. Abs.

11. *Ναὶ μὰ Δι'*. This reply is to be referred to the first part of the question.

13. *ἀποδοκιμάζουσα οὐκ ἔα ἄρχειν*. Solon's law was: *Ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἄτιμος ἔστω*. One of the first questions proposed to the candidate for the Archonship was, whether he had honored his parents. No crime was deemed more infamous, or as more surely incurring the displeasure and judgment of the gods, than neglect of one's parents. For statements on this subject see Potter 4. 15. — *ὡς οὔτε ἂν τα ἱερὰ εὐσεβῶς θυόμενα*. Nom. abs. with *ὡς*.

### CHAPTER III.

1. "Chaerephon erat valde σφοδρὸς ἐφ' ὅτι δρημίσι (Plat. Apol.) et περίθετος, καὶ σφόδρα ἐχθρύνσας τῷ ἀδελφῷ (Schol. Aristoph. Nub. 144.) et praeterea φιλότιμος, ut h. l. § 16. traditur. Cum eo igitur caute agendum erat, et frater permovendus ut ipsum adiret et ad reconciliandam gratiam se praeberet auctorem." Weiske ad locum.

*δήπου* implies some uncertainty. It softens the question, which conveys a severe censure. Are you not, or am I mistaken?

2. *ἀγνοοῦσι*. The construction of the sentence requires the singular, but in connection with *ὅστις* or *εἴ τις*, the plural is not unfrequently found.

9. *ἀμελήσας*—*τοῦ ὀργιζέσθαι*, *omissa iracundia*, Leunclavius.



10. ποικίλον, difficile, ad quod perficiendum magna multiplicative arte est opus. Index Graec. — ἐπ' αὐτόν, ejus causa. — οἷς—σι. *Sed existimo cum illis artibus, quas tu non ignoras, allecctum abs te plurimi te facturum.* Leuncl.

11. οὐκ ἂν φθάνοις. Idiomatic. B. § 149. p. 441.

13. εἰς τὴν ἐκείνου, supply χώραν, γῆν or πόλιν. — αὐτόν ἐκείνῳ ποιεῖν. Supply ἐπεί.

15. οὐδαμῶς πρὸς σοῦ. πρὸς, in accordance with. Comp. Anab. 1. 2. 11. bottom of p. 5. Cleveland's ed.

16. κοίτη μαλακῇ τιμῆσαι. The reference is to the highest or best seat at the table. — ἐλευθέριος, generous, a lucro alienus. Index.

18. τῷ χεῖρε. For a masculine article or adjective with a feminine dual, comp. B. § 123. 2.

19. πράττειον ἅμα, coöperate. — Born. prefers the common reading, πράττειον ἅμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλων, and renders it, praeter ea, quae remotis in terris sua causâ peragunt, etiam, quae alterutri conducunt, administrant.

#### CHAPTER IV.

1. The general sentiment of the first sections of this chapter is found Cic. de Amicitia, 15.

4. πάλιν τοῦτους ἀνατίθεσθαι, lit. transfer them to another place; i. e. having made a mistake in their enumeration of their friends, they correct it. "Metaphora desumpta est a ludo duodecim scriptorum (a game like draughts played with calculi or counters) ubi cum quis calculum intelligit male positum est, dum per leges ludi licet calculum ponit alio loco." Sturz. For a similar use of the word, comp. 1. 2. 44.

6. ἐαυτὸν τάττει πρὸς πᾶν. τάττειν ἐαυτὸν πρὸς, aliquid in se suscipere. Sturz. Comp. 1 Cor. 16: 15 for the same use of the word: have addicted themselves to the ministry of the saints.

7. ἐξήρκεσεν. Schneider, taking this verb in its neuter sense, directs us to supply the participles ἐξαργασάμενος, etc. implied in the sentence. Sturz, however, regards it as transitive, and defines the word, suppeditare ne quid desit; so also Index Græcitis.

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### CHAPTER V.

2. δύο μναῖν. The mina = about seventeen dollars. For the value of slaves in Athens, Comp. Boeckh's Pub. Econ. of Athens, B. 1. § 13. Lond. 1828. — πριάσθαι, Aorist. Comp. B. Irreg. verbs.

3. τὸν μὲν τινα. τινα = the Latin phrase *nescio quem*. — πρό, *prae*, *potius quam*.

5. τὰ τοιαῦτα πάντα. Supply διά. Mt. § 471. 8. Comp. Anab. 4. 1. 21. Cleveland's ed. p. 93. 3 line, and Cyrop. 1. 4. 27. — τοῦ εὐρόντος, Gen. of price. An idiomatic expression; lit. *for that which has found* a value; commonly rendered, *at the lowest price*. Weiske insists, that it should be rendered, *at a profit*, and derives a plausible argument from the corresponding member of the sentence, τὸ πλεῖον τῆς ἀξίας λαβεῖν. Comp. Hellen. III. 4. 24. ἃ εὗρε πλεον ἢ ἐβδόμηκοντα τάλαντα, *which found*, or as we should say brought *more than*, etc. De Vectigalibus 4. 25. ὅσον τὸ τέλος εὗρισκε τῶν ἀνδραπόδων πρὸ τῶν ἐν Δεκλείᾳ, *how much it brought*, etc. — ἐπαγωγὸν ἤ, *expediat*, Leuncl. *it may be an inducement*.

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### CHAPTER VI.

1. σκοπεῖν, sc. αὐτόν; *curare ut eligatur*. Schaefer. *To investigate* the matter. Dalzel.

2. Τί γάρ; used, says Sturz, for the sake of variety, in a

series of questions by way of continuing the discourse. Comp. III. 3. 5, where *τί γάρ* and *τί δέ* are used interchangeably.

8. *θηρατός*. The peculiar humor of Socrates, which the Greeks called *σιρωνεία*, is seen in this chapter in the use of such metaphors as are found in the words *θηρατός*, *ἐπωδός*, *ἐπάδοντες*, *φίλητα*, and §§ 33 and 34, *κατεπιῖν*, *προσκατηγορήσω*, *διαβάλλεσθαι*, etc. The irony of Socrates embraces more than is usually included in our term. It consists in a certain simplicity of manner, which often concealed beneath it severe sarcasm, and was affected in order to throw his antagonist off his guard. He employed it much against the Sophists, as his most powerful weapon, with which to meet their consummate address in dialectics. Examples of its use will occur. Tennemann calls it *affected ignorance*, which agrees well with the general view in the valuable dissertation on the subject, of l'Abbé Fraguier. Mem. de l'Acad. des Insc. Tom. IV. 360.

11. Od. M. 184. "Ceterum hinc usque ad § 14 Attica et venusta ratione hoc praecipitur: *Si quem tibi amicum vis fieri, amorem adversas eum primo verbis significa, deinde, etiam factis declara. Deinceps hoc accommodatur ad Critobolum amicos venantem* § 34 et seq. Weiske.

12. *Prope dicis, ejusmodi verbis unumquemque incantandum esse, quae si audiet, a laudante non irridendi causa proferri existimet.*—Leuncl.

13. *περιάψας*. A happy metaphor derived from the custom of attaching amulets called *περίσπυτα* and *περιάμματα* to the person.

14. *λέγειν τε καὶ πράττειν*. If these words belong to the text, they may have been used with reference to Pericles and Themistocles, the former eminent for his eloquence, the latter for his deeds; as if Critobulus would intimate, that Socrates taught, that to secure valuable friends, one must possess the qualifications for usefulness of a Pericles or Themistocles. But the expression seems like a gloss.

15. Ἐώραν γάρ. Supply the ellipsis, ὥμην οἷόν τε εἶναι.

16. περὶ οὗ διαλεγόμεθα, *which is the point of discussion with us*; i. e. whether one can hope to gain friends without some useful qualifications to recommend him.

21. μισητόν, *pariens odium*. Sturz. Some would prefer μισητικόν.

22. διαδυσμένῃ, *omnibus his impedimentis superatis*. Sturz.

23. νόμιμος=δικαίως in its widest sense, implying not only as here, τοῦ πλεονεκτηῖν ἀπεχόμενοι, but also a desire for the good of others.—τὴν ἑρὶν—διατίθεσθαι, *item inter se componere*. Born.—καλύειν—προῖναι. The more usual construction of the infinitive after verbs of prohibiting is with μή before it. For a similar construction, comp. II. 1. 16.

25. Εἰ δὲ τις—βουλόμενος. An instance of anacoluthon, where οὕτω πράττει is implied but omitted. Mt. § 555. Obs. 2. For a similar case comp. II. 1. 23. τὴν οὖν—ποιησόμενος.

26. συνθεμένους. συνθεμένοις would seem the more natural construction. Comp. 1. 1. 9. 1. 2. 49. ἐλόντα.

27. ἐλάττονας, supply ὄντας.

28. τῆς ξυνουσίας, i. e. *in respect to, or for the sake of*. Comp. B. § 132. 6. 1. A. Gen. 12. S. § 187.

29. δεῆσον. For this construction of the participle, comp. B. § 144. b.

31. οὐκ ἔνεστιν—καλούς· lit. *there is not contained in this knowledge of mine the making the beautiful to stop by laying hands on them*.

32. ὥς οὐ προσολοιστος. Supply μοῦ. Comp. § 33.—Εὐθύς, *at the outset*.—οἱ μὲν γὰρ καλοὶ. καλοὶ refertur ad animum; Sturz. So also Born.

33. κατεπιτείν, Κατηγόρει. Comp. § 8. note. Weiske remarks on the gradation observed by Socrates in the representations adapted to gain a friend: 1. Admiration (ἄγασαι αὐτοῦ). 2. Kindness of feeling (ἐννοικῶς ἔχεις πρὸς αὐτόν. 3. Desire to deserve well of one's friends, or disinterestedness (ἐπιμελής τῶν φίλων εἶ, etc.

34. ἄρα μή = *you will not, will you.*—Ἄλλὰ καί. Supply the ellipsis, οὐ μόνον οὐ διαβάλλεσθαι δόξω, ἀλλὰ καί, etc.

35. ἑαυτοῦ, applied to the second person. Comp. 1. 2. 46.

## CHAPTER VII.

1. ἃ σύνοιδα ἀντὶ, *quicquid mihi de eo constat.* Sturz.

2. ἐστιασίασεν ἡ πόλις. Reference is here made to the state of things in Athens under the Thirty Tyrants, when in consequence of their atrocities many of the citizens took refuge in the Piraeus, in Megara and other places, and a contest was commenced in which Thrasybulus was particularly distinguished, which resulted in the overthrow of the oligarchy. Hell. Lib. 11. 4. Mitford, ch. 21. § 2.—τοὺς ἐλευθέρους. The article is here used to designate *the free* in distinction from slaves; as if he had said, *fourteen free persons*, not to mention the slaves. — Ὀλιγανθρωπία. Many had been put to death in persecution by the tyrants; others had taken refuge in the Piraeus and elsewhere, as above stated. — δαΐσασθαι. Observe the force of the Mid. voice.

3. Κεράμων. A rich Athenian of the time, who owned many slaves.

4. Νῆ Δι', neither affirms nor denies, of itself. comp. IV.6.

10. The ellipsis may be supplied thus: Νῆ Δι' ἔφη, εἰκὸς οὕτως γίγνεσθαι.

8. λειτουργεῖν. In regard to the duties implied in this word see Fiske's Manual of Class. Lit. p. 438. Full statements on this subject may also be found, Mitford, ch. 21. § 1. Also Potter's Gr. Antiq. 1. 15. Comp. also for a more satisfactory view of the λειτουργίαι, Boeckh's Pub. Econ. of Athens, Vol. II. p. 199 et seq. Lond.

8. αὐτάς. The change of gender is thus explained. In the preceding passages where the individuals are spoken of

as free or not, they are regarded merely as persons, the distinction of sex not being thought of; but as soon as their employments are specified, such as weaving, etc. which were the occupations of women, the distinction of sex is immediately suggested to the mind.

9. Ἀλλὰ καὶ νῦν μὲν. The following is the sense, with the ellipsis before ἀλλὰ καὶ supplied: non solum rebus necessariis caretis, *verum etiam nunc quidem, ut opinor, vos invicem odistis.* Born.

13. λόγον, the *fable*.

14. Ναὶ μὰ Δία. Supply ὁρθῶς ποιεῖ. Comp. § 4.

#### CHAPTER VIII.

1. αὐτόθεν, i. e. from the city. — ἐν τῇ ὑπεροχῇ, *beyond the limits*, i. e. of Attica. The Athenians were stripped of their foreign possessions in the Peloponnesian war, which resulted in the taking of Athens by the Peloponnesian forces under Lysander. Mitford, ch. 21.

3. αὐτόθεν = *statim ab initio*. — προσελθόντα, etc. *having gone to some one of the more wealthy who wants an assistant.*

#### CHAPTER IX.

1. On the subject of sycophancy consult Fiske's Manual, p. 444. For more full statements in respect to the oppression experienced by the wealthy from this source, see Mitford, ch. 21. § 1.—τὰ ἑαυτοῦ πράττειν, *rem familiarem curare et ex ea lucrum quaerere.* Weiske.

3. οἷός σοι ἄνδρ' = τοιοῦτόν τι ἄνδρ', οἷός σου εἶ. An idiom coming under the law of attraction. Mt. § 473. B. § 143. b. S. § 149. Note 1.—τῶν τοιούτων ἀνδρῶν. Supply *τινές*.

4. ἐν τοῖσιν. It may be *after this*, or *from among these citizens*, or *in consequence of this advice*.—εὐφρέσις, *more skilful than common*.—λαμβάνειν depends on οἷος. Si datum ab aliquo accipere significatur, Graece λαμβάνειν παρά τινος, dicitur; Archedemus igitur si a sycophantis pecuniam corruptus accepisset ut bonos eloquentia sua vexaret, tum λαμβ. παρ. τ. σνκοφ. dici debebat; quod si contra Archedemus, rogatus, amicorum causam suscepit et defendit, ita ut calumniatores ipsos aggredieretur eoque tandem redigeret, ut pecunia oblata se redimerent ab ejus accusatione (quod factum narratur § 6) tum vero Archedemus recte λαμβ. ἀπὸ τ. σνκοφ. dicitur. Schn.

6. αὐτῷ, Archedemus.

8. οὐχ ὅτι μόνος. Supply λέγω or ἦν. B. § 150. *Not only was it the case that Crito, etc.*

#### CHAPTER X.

4. διὰ τὰ πράγματα, *on account of the present state of affairs*.

5. τοῦ αὐτὸν ἐλθεῖν.—αὐτόν, *yourself*.

#### BOOK III.—CHAPTER I.

1. τῶν καλῶν, *honors*, or *office*. — Διονυσόδωρον. De hoc Dionysodoro plura discite e Platonis Euthydemo. Fuit enim Euthydemī frater. Ex insula Chio, quae patria erat, primo ad Thurios se contulerat, deinde Athenas, ibique non solum Sophisticem, sed artem etiam militarem profitebatur. Utraque disputatio, tum ea quae est apud Platonem, tum haec Xenophontea, ad vanitatem et inscitiam hominis demonstrandam pertinet. Ernesti.

2. μέντοι, *used to corroborate, surely*. Hoogveen. B. p. 431.

4. ὥσπερ "Ομηρος. II. 3. 170.

5. σοί. B. § 133. Note 2. S. § 197. Note 2.

6. φυλακτικόν refers to the care taken by the commander to guard against the aggressions of an enemy; ἀσφαλῆς, to care taken to avoid attacks in the field, or on the march.

7. πλίνθοι and κέραμος are thus distinguished by Gesner. The former are bricks of clay dried in the sun, the latter, tiles burnt by the fire.

8. τοὺς τε πρώτους ἀρίστους. The article is here connected with the predicate and omitted before the subject, contrary to the common law. Mt. § 264 [262] Obs.

9. Ἰὼ—ἐδίδαξεν. Supply the ellipsis which follows with εὖ ἔχει.

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#### CHAPTER II.

4. περιήρει, opposed to κατέλειπε.

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#### CHAPTER III.

1. οἱ μαινόμενοι. If it were your object merely to be *known*, you might take some other course. *Maniacs* are known by every body.

2. βέλτιον ἂν ποιήσας παραδοῦναι. Num ergo, quoniam putas opera tua equites meliores effectos te traditurum civitati, etc. Bessarion.

4. παρέχονται σοι τοὺς ἵππους. σοί here is pleonastic, (B. § 133. Note 2. Comp. III. 1. 5.) as might be inferred from the use of the Middle voice. παρέχεσθαι ἵππον was said of him who furnished his own horse under the law regulating that part of the military service; παρέχειν ἵππον of him who supplies another with a horse.

11. νόμος, i. e. quae *more et institutio* civitatis ad hominis liberaliter educati disciplinam referri solent. *Ernesti*.



12. χορός εἰς. The word χορός in its primary signification means a dance. A company of persons who sung a sacred hymn in praise of some deity, accompanied with dancing, was called a chorus. The Athenians were accustomed to send every year a solemn embassy or chorus to the temple of Apollo at Delos, to offer a sacrifice and celebrate a festival in honor of the gods. It was during this festival that Socrates was condemned, and as it was unlawful to put any one to death during the absence of the vessel which bore the sacred chorus, he lay in prison several days before the sentence was executed. Comp. Plato, Phæd. ad init. The chorusses of the Athenians in general were not surpassed by those of any other city, either in the personal beauty of those who composed them, or the splendor of their appointment. Besides this annual chorus sent to Delos, a similar one was sent every five years, which Weiske thinks is here referred to. There was besides, the chorus of the drama, which was noted for the costliness and splendor of its array, and constituted the most imposing part of the theatrical exhibitions. — εὐαγγελία. Reference is here had to the εὐαγγελίας ἀγών, one of the contests during the Panathenaea, in which those who took a part gave proof of their manly strength and vigor. The θαλλοφόροι in this festival were selected on account of their manly beauty. Comp. Potter, 1. 452. Eschenburg's Manual, translated by Fiske, p. 495.

13. εὐφωνία The musical contests of the Athenians are well known.—An important principle is here stated. Athens was not indebted for her preëminence above the other Grecian states to native genius, so much as to culture and emulation.

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#### CHAPTER IV.

1. ὅς ἐκ κατωτάτου στρατιώμενος. All the free citizens of Athens between the ages of eighteen and forty, with certain

exceptions, were liable to do military duty and were enrolled in a public record. In saying therefore, that he had served *ἐκ καταλόγου*, was implied, that he had always done military duty from the time of his enrollment. He had also served, it appears, as a foot soldier, whilst Antisthenes belonged to the cavalry, who were of the more wealthy families and their service was less burdensome.

3. *χορηγῆσαι*. He was called *χορηγός* who furnished at his own expense a *χορός* for the theatrical exhibitions. The *χορηγία* was one of the regular *λειτουργίαι*, (Comp. 11. 7. 6.) and consisted in providing at one's own expense a teacher to instruct the chorus in its part, in procuring the performers and maintaining them during the period of their instruction, in furnishing their dresses, often costly, and their golden crowns and their masks, together with other incidental expenses. That the duty did not extend to the preparation of the whole dramatic performance, is shown by Boeckh. See on the whole subject, Pub. Econ. of Athens, 2. 207, etc. As it was, their tax was very onerous.

5. *ἐν τῇ φυλῇ*. The *χορηγός* was appointed by his tribe, and if in the theatrical contests his chorus gained the prize, his tribe shared the honor of victory.

8. *προσάτιν*—*πράττειν*, thus interpreted by Coray as cited by Born. — *προσάτιν ἕκαστα ἔργα*, sc. *ἐκάστας πράξεις, ἐκείνοις, οἳ ἂν ᾤσιν ἱκανοὶ πράττειν αὐτάς*.

9. *φυλακτικούς τῶν ὄντων*, *ad sua servanda idoneos*. Index Gr.

## CHAPTER V.

2. *Εὐμενεσίπιδος* according to Sturz is said *de iis qui pii sunt in patriam*. — *πλεονεκτούμενοι, tanquam inferiores et deteriores habiti et tractati*. Index Gr.

3. *ἔστιν οἷς* = *τις*. B. p. 438. Comp. § 129. Note 3. S. § 157. Note 1.

4. *ἐν Λεβαδείᾳ*. In Boeotia, not far from Cheronea, where the Athenians under Tolmides suffered a disastrous defeat from a body of the Boeotians joined with others, B. C. 447. Thucyd. 1. 113. Mitford, Ch. 12. Sect. 5.—*Ἐπὶ Ἀηλίου*. Also in Boeotia on the Epirus where Hippocrates with an Athenian force was routed, 423 B. C. Thucyd. 4. 93. Mitford, Ch. 16. Sect. 3.

5. *εὐπειστοτέρως διακῆσθαι*, to be more disposed to yield obedience. *διακῆσθαι* here construed with a dative. Elsewhere, *πρὸς τινα—παρά τινα διακῆσθαι*.

6. *ὥσπερ χορευταί*. The members of a chorus were necessarily obliged to observe all the movements of the leader, or *χορηγός*.

7. *ἀνερεθισθῆναι τινος*. Bornemann reads *ἀνερις*, etc. I have followed the text of Weise and Dindorf.

9. *ἀκηρότας*. Is it connected with *πρөгόνους* or with *αὐτούς*? Weiske maintains the former construction, *ἀκηρότας* being used in the sense of *having been reported of*. Herbst, the latter, which seems preferable: *if we should remind them that they have heard*, etc.

10. *τὴν τῶν θεῶν κρίσιν*. Reference is had to the contest between Neptune and Minerva for the guardianship of Attica, the decision of which was left to Cecrops. — *Λέγω γάρ*. Yes and more, *for I speak also of*. Erectheus was son of Minerva and brought up by her. — *ἡπείρου*, the whole adjacent continent, as opposed to the Peloponnesus. — *τὸν ἐφ' Ἡρακλειδῶν*, i. e. that which resulted in the return of the Heraclidae. — *τοὺς ἐπὶ Θησείως*, i. e. the Amazons and Thracians. The object in these allusions is obvious.

11. *Εἰ δὲ βούλει*, i. e. *moreover*. — *οἱ ἐκείνων—ἀπόγονοι*. Miltiades, Themistocles, etc. — *καθ' ἑαυτούς*, by themselves, opposed to *μετὰ Πειλοποννησίων* below. — *τοὺς κυριεύοντας*, i. e. the Persians.

12. *δύμειναν*. Hinc Athenienses αὐτόχθονες et γηγενεῖς videri volebant. Schn.

14. τοὺς πρωτιόντας. The Lacedemonians. — εἰς. An anacoluthon, the construction of the sentence requiring εἶναι. Comp. 1. 4. 15.

15. πορῶ—τῇ πόλει. The more usual construction is with the genitive; but here the dative follows εἶναι idiomatically. Supply the ellipsis before πότε γάρ by ὁφθαλμοῖς λέγων.

16. προαιροῦνται—αὐτοῖς. In view of this picture of the times, which may be strikingly applied to our own, the precepts of Cicero may be enforced. Omnino qui Reipublicae profuturi sunt, duo Platonis praecepta teneant; Unum, ut utilitatem civium sic tueantur, ut quaecunque agunt, ad eam referant, obliti commodorum suorum. Alterum, ut totum corpus Reipublicae curent: ne dum partem aliquam tueantur, reliquas deserant. Ut enim tutela, sic procuratio Reipublicae ad utilitatem eorum, qui commissi sunt, non ad eorum, quibus commissa est, gerenda est. De Off. 1. 120. Rob. Steph.

17. ἀπειρία. The reading is doubtful: ἀπειροκαλλία, ἀπελθία, or ἀπορία is proposed instead. Taking the text as we have it, *want of skill* and degeneracy would necessarily arise from the neglect of manly exercises and the misrule above mentioned.

20. Ἡ δὲ ἐν Ἀρχαῖς πάγῳ βουλὴ, composed of those who had discharged the duties of the archonship with integrity and honor, and had passed the εὐθύνη, as it was called, without censure.

22. πολλὰ—τῶν πατρῶων στρατηγημάτων. lit. *having received many stratagems of war from your father*, i. e. the great Pericles.

25. διεζωσται, *divided as by a girdle*, by the mountains Parnes, Brilessus, Hymettus, etc.

27. τῆς ἐλαφρᾶς ἡλικίας, i. e. the age for active service. From eighteen to twenty the youth liable to do military duty were not sent on foreign service, but were employed as guards at home.

## CHAPTER VI.

This chapter affords a good example of the peculiar humor of Socrates. In exposing the shallowness and ignorance of a beardless aspirant after political influence, he employs the most delicate, yet efficient raillery.—This chapter may give us some idea of what was requisite to prepare a man for public life in Athens.

1. The Glaucon here first mentioned was brother of Plato; the one mentioned below, the father of Charmidas, was an uncle. — οὐδέπω ἔκουσιν ἔτη γεγώς. Compare the case of Alcibiades, 1. 2. 40. It would seem, that no one who had left the Ephebi was prohibited from taking at least a part in the debates of the general assembly, though it admits of doubt whether they were allowed to vote at so early an age. — παῖσαι, sc. δημηγορεῖν. — ἐλκόμενόν τε, etc. The following passage from the Protagoras of Plato will illustrate this summary mode of silencing an incompetent speaker: ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλευεῖν, ὃν ἐκεῖνοι μὴ οἶονται δημιουργὸν εἶναι, καὶ πάντῃ καλὸς ἢ καὶ πλούσιος καὶ τῶν γενναίων, οὐδὲν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἄν ἡ αὐτὸς ἀποστή ὁ ἐπεχειρῶν λέγειν καταθορυβηθεὶς, ἢ οἱ τοξόται αὐτὸν ἀφίλκωσιν, ἢ ἐξαίρῳνται, κελυόντων τῶν πρυτάνεων. Bip. p. 319. c.

2. κατέσχεν, a pregnant sense: *he detained him and brought him into a willingness to hear.*

9. οὕτως, *sic statim.* Schn. — ἀπὸ στόματος, *ex tempore*, sc. *memoriter.* Sturz.

10. τὴν γε πρώτην, *primum ante omnia.* Ernesti vult intelligi ἀρχήν. Rectius, puto, intelligamus μετρίδα, sive μοῖραν. Weiske. — αὐτῶν, i. e. πολέμικων.

11. ἀπάσας μὲν οὖν ἔγωγε. Supply ἀφαιρεῖν συμβουλεύσω, i. e. because of their lawlessness and rapacity, as appears

from the connection. — καὶ ἀρπάζειν. καί, i. e. οὐ μόνον κλέπτειν ἀλλὰ καὶ ἀρπάζειν.

12. τὰργυρεία. The silver mines of Laurion, one of the most important sources of revenue to Athens. Comp. Boeckh's Diss. on this subject annexed to his Pub. Econ. of Athens.—βαρὺ, *pestilential*.

13. Attica was dependent partly on foreign countries for its supplies, and officers were appointed to oversee this particular matter, called from their office Σιτώναι, Σιτοφύλακες.

14. The population of Athens, 300 B. C., was estimated at something less than twenty thousand citizens, ten thousand resident aliens, and four hundred thousand slaves. Boeckh, 1.7.

15. Εἴτα expresses indignation, when a consequence is denied. *Then forsooth*. Comp. 1. 2. 26.

## CHAPTER VII.

1. Charmidas, one of the most interesting youth of the day, was placed by Critias under the care of Socrates.

4. ἐν τῷ πλήθει ἀγωνίζεσθαι is opposed to ἰδίᾳ διαλέγεσθαι, and therefore means, *to engage in the strife of public debate*.

5. Καὶ σὶ γε—λέγειν. Socrates speaks. Καὶ—γε, *quinetiam*. Index Gr.; often used where something of more importance is subjoined, Hoog. The import is: What you say is true, *but I am prepared to teach you that*, etc. Cicero, Tusc. Disput. 5. 36, says: An quicquam stultius, quam quos singulos sicut operarios barbarosque contemnas, eos aliquid putare esse universos?

6. Socrates here speaks contemptuously of the General Assembly. Such sentiments, it is probable, were not unfrequently expressed by him, and doubtless excited the hostility of the people against the philosopher, and this, rather than his religious opinions, caused his condemnation.—μταβαλλόμενοι, τὰ ἄνια.

7. Τί δὲ οὖν διαφέρειν. *Quid autem interesse putas (quidnam discriminis esse statuis? Schn.) inter hoc quod tu facis atque siquis pugilibus superior imperitos metuat! Leuncl.*

8. καὶ γὰρ οἱ ἔτιτοι. Supply in order to complete the sense, οἷς διαλέγη ἰδίᾳ, καταγλώσσι τῶν ὀρθῶς λεγόντων.—προσενχθῆναι. προσφέρεισθαι τισι dicitur, qui cum iis agit dicendo. Index Gr.

9. μὴ ἀγρόει σεαυτὸν, etc. Cicero, it is suggested by Ernesti, may have had this passage in mind when he thus wrote to his brother Quintus: "Cessator esse noli, et illud γνῶθι σεαυτὸν noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus. Epist. III. 6.

#### CHAPTER VIII.

1. τὸ πρότερον, see II. 1.—ἐπαλλαχθῆ. Ernesti, as cited by Schneider, renders this word *propter ambiguitatem aliquam detorqueri posset*. The Sophists were noted for their skill in thus twisting the expressions of their opponents.—The object of this and the following chapter is to show, that Socrates in his replies to the captious questions of the Sophists consulted less his own reputation for acuteness, than the advantage of his friends who were present.

2. ποιεῖν, used to save the repetition of ἀποκρίνεσθαι. Socrates in reply, completely *stopped the mouth* of his troublesome assailant.

3. πυρετοῦ. Supply in such cases κατά. Schn. *Ad sanandam febrim*. Sturz.

4. ἔστι μὲν—πάλιν, *honesto et praestanti cursu homini alius dissimilis est, honestus et praestans lucta*. Caselius, cited by Born.—ὥς ἐν ἀνομοιοτάτῃ, *how most unlike, etc.*

5. The principle on which Socrates proceeds is, that there is no difference between the beautiful and the good. A thing

is beautiful because it is good ; or what is well adapted to its purpose is both good and beautiful. — τὸ αὐτό τε, sc. κατὰ.

6. καὶ χρυσῇ γε. καὶ—γε. Comp. above 7. 5. — ὁ μὲν, i. e. κόφινος.

9. πασιτάδας. πασιτάς, coenaculum, vestibulum interdum porticu cinctum in quo coenabant et hospites excipiebant. Sturz. The subject of the ancient dwellings does not admit of illustration without drawings and oral explanation.

10. ποιμίλαι Schneider interprets of the ornamental ceiling or wainscoting. Weiske explains the aversion of Socrates to paintings, partly on the ground, that where they were introduced, the sun-light was necessarily excluded and the comfort of the house was thus diminished. — ἐμφανιστάτη οὖσα ἀσιβιστάτη. The following direction, found in Vitruvius, will throw light on this passage : “ Aedibus sacris, quorum deorum maxime in tutela civitas videtur esse, et Jovi et Junoni et Minervae, in celsissimo loco, unde moenium maxima pars conspiciatur, arae distribuantur.” ἀγνῶς ἔχοντας. A retired place for their temples was preferable, that the worshippers might be free from pollution, which might easily be contracted in the more frequented parts of the city. Schütz, as cited by Schneider.

#### CHAPTER IX.

The design of the author stated at the beginning of the preceding chapter is pursued in this. By his replies to Aristippus or some other Sophist, Socrates endeavors to convey useful instruction to those who were around. This is one of the most valuable chapters in the treatise, on account of the light it throws on the character of his moral philosophy.

4. ἀλλὰ τὸν—ἐκρίνεν. A difficult passage, of which critics cannot settle the reading. Bornemann includes σοφόν τε καὶ σώφρονα in brackets as surreptitious, and gives the following version : *Sapientiam vero et modestiam non distingue-*



*bat, sed iudicabat eum, qui pulchra et honesta cognosceret, iis uti, atque eum, qui turpia nosset, ab iis cavere, ut sapientem pariter et modestum.* The following is the version of Bessarion, who regards these words as a sound reading: *Qui enim bona atque honesta sciret ad utendum iis, ac turpia cognosceret ut ab iis abstineret, sapientem ac moderatum esse iudicabat.* In both cases the infinitives depend on ὥστε understood. Dindorf adopts the following reading, which certainly relieves the difficulty: ἀλλὰ τῷ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς καὶ τῷ τὰ αἰσχρὰ εἰδόντα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινε. — Οὐδὲν γε μᾶλλον, etc. i. e. οὐδὲν γε μᾶλλον, ἢ νομίζω ἀσόφους τε καὶ ἀκρατεῖς σοφούς τε καὶ ἐγκρατεῖς. So Weiske and Herbst; but this would require an article before ἀσόφους. Schütz and Coray do not hesitate to insert the article.

5. No one is wise or possesses true knowledge, who is not virtuous. He who knows what is right practises it. Comp. IV. 6. 4. Also, Gorgias' Plato, 460, B. Such was the doctrine of Socrates, and some of his leading principles are stated in this and the following sections. The reasoning in this passage, which is very concisely stated, is designed to establish the doctrine, that wisdom and virtue are the same, and it may be reduced to the following points:

Whatsoever things are just and virtuous are honorable and good.

Those who *know* what is just and virtuous, prefer and practise it; and the converse.

But the wise practise what is honorable and good, (for they know them,) and the converse.

Since, therefore, what is just and honorable and good is also virtuous, and the wise practise what is virtuous:

Therefore, virtue and wisdom are the same.

Or it may be reduced into the following syllogistic form:

Those who know what is honorable and good prefer and practise it.

The wise know what is honorable and good ;  
 Therefore, the wise practise what is honorable and good.  
 But what is honorable and good is virtue.  
 The wise practise what is honorable and good ;  
 Therefore the wise practise virtue.  
 But what the wise practise is wisdom.  
 The wise practise virtue and justice ;  
 Therefore, virtue and justice is wisdom.

9. A most valuable sentiment. Those only are employed, who are doing something useful. For a similar train of thought, see 1. 2. 57. — ἀσχολίας ἀντὶ οὔσης, *although he is fully occupied.*

11. ἂν μὲν—ἐπιμελεῖσθαι. Supply αὐτοὺς ἐπιμελομένους after ἐπιμελεῖσθαι, constructed with ἐπεδεῖκνεν, like ἀρχοντα and πειθομένους above ; lit. *if they think that they know how to take care, he showed them taking the care.*

13. ὥς ἔνυχε, i. e. *lightly.*

14. Εὐπαξίαν. Another valuable sentiment. The best end of existence is *right action*. The question which follows is naturally suggested, as εὐπαξία is commonly used to mean *good fortune*. Comp. above § 8.

15. Θεοφιλεστάτους, i. e. *most happy, most favored by Heaven.* Deo acceptissimos. Leuncl. — The success or good fortune which we should seek, is a successful discharge of the duties of life.

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## CHAPTER X.

In the conversation here recorded, Parrhasius seems to have bestowed but little thought on some, at least, of the leading principles of his art. This may be explained by the circumstance of his youth at the time of the conversation, for he was first coming into notice when Socrates died.

3. το πιθανώτατον, *the most interesting.*

5. σχημάτων, *the bearing, general mien.*

6. ἄλλοιους, i. e. in their various attitudes and situations.

7. οὐκοῦν τὰ τε ὑπὸ τῶν σχήματων, etc. *Do you not then by representing the parts in bodies which are drawn down by the attitudes, i. e. of the combatants, etc.*

9. τὸ τὰ μὲν—σκεπάζειν, *the circumstance that the breast-plate protects, etc.*

10. ὁνθμόν. *Concinnitatem et proportionem.* Sturz.

11. ὥσπερ καὶ ἀρμότιοντα. Supply ποιῶ.

13. οἱ δὲ ἀρμότιοντες, διελημμένοι τὸ βῆρος, i. e. κατὰ τὸ βῆρος. *But those that suit, having their weight divided, τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, partly by the collar bones and the parts near the shoulders, etc.* Dalzel. — προσθήματι, *non oneri similes sunt sed appendici.* Caselius. i. e. something so attached as to seem part of the body.

## CHAPTER XII.

1. ὡς ἰδιωτικῶς—ἐχεις. One whose body was weak and diseased from neglect of gymnastic exercises was said ἰδιωτικῶς ἔχειν. Ἰδιώτης εἰμὶ below is best interpreted in accordance with this rendering; or, as is done by Herbst, as cited by Bornemann, *gymnastica quidem ars ad me non pertinet, sed animo excolendo operam do.*—οὐδὲν γε μᾶλλον, etc. i. e. you are no more excused from attention to bodily health and vigor, than those who are about to contend in the Olympic games. Nay, you are less excusable; for every citizen has far more important contests to be constantly prepared for, viz. the battles of his country. — ὅν Ἀθηναῖοι θήσουσι,—metaphorical language derived from the great games.

2. ἐπείσαντες, i. e. to redeem themselves.

3. τῶν ἐπιτιμῶν τῆς καχεξίας, *incommoda quae poenae loco*

*sequuntur neglectam corporis curam.* Index Gr. — ἡδὶω τούτων. τούτων refers to the consequences above mentioned as resulting from neglect of gymnastic exercises, death, disgrace, servitude and poverty.

4. πάντα γε τὰναντία—κακῶς. *Contra quidem evenit his qui bona habitudine corporis fruuntur, atque his qui mala.* Leuncl.

5. Οὔτοι χρή, etc. The idea is: If the state does neglect such exercises, that is no reason why individuals should neglect them. They ought to be, for that reason, more particular in attention to them. Comp. III. 5. 15, where, in comparison with the Lacedemonians, the Athenians are censured for neglecting manly exercises.

6. ἐν τῷ διανοεῖσθαι, the circumstance to which ᾧ refers; *in thinking, mental exercise.*

### CHAPTER XIII.

2. Ἀκουμένος, a physician, one of the friends of Socrates.

3. Ἀλλὰ ψυχρὸν—ὥστε λούσασθαι. The positive is frequently put for the comparative with the omission of ἤ, in which case ὥστε accompanies the infinitive. Mt. § 448. But our own idiom corresponds: '*cold to bathe in.*'—Μὰ τὸν Δι'. The connection naturally suggests οὐ. Comp. 1. 4. 9.—τὸ ἐν Ἀσκλητιοῦ. A fountain in the temple of Aesculapius, resorted to by invalids.

5. προεξορμᾶν ἡμέρα μιᾷ μᾶλλον, *to set out sooner by one day.* ἡμέρα, dative of excess, so also below, μιᾷ ἡμέρα πλείονας.

6. πῶς ἡσχημένον δοκεῖ σοι ἀνδρὸς εἶναι. It was disgraceful to one who had enjoyed the benefit of gymnastic discipline not to be able to endure fatigue as well as a slave, who was denied this privilege. Slaves were forbidden by law to anoint

and to perform exercises in the Palaestra. Potter 1. 26. Also Bib. Rep. No. 17. p. 138.

#### CHAPTER XIV.

1. *δεῖπνον*. Sometimes, as in the instances here referred to, at their suppers each guest furnished what he chose for his own eating, which of course gave an opportunity for display. This species of entertainment differed from the *ἔρανος*, which was made at the common charge.

2. *τινὰ τοῦ μὲν σίτου πεπαυμένον*, one who had left off eating bread with his other food. — *ὀψοφάγος*, i. e. a glutton. The sarcasm which is implied in the word, as here used, may be conveyed by rendering it *beef-eater*. It may be remarked, that the *ὄψον* might have included other articles besides meat or fish, as it originally embraced everything eaten besides bread. Comp. Boeckh's Pub. Econ. of Athens 1. 17.

3. *τὸ ὄψον αὐτό*, meat or fish alone. — *ἀσκήσεως*. The manner of living of the Athletæ, which was more generous than that of other men, was called *ἄσκησις*.

4. *τῷ σίτῳ ὄψω*. ὥς is implied. For a similar omission comp. 2. 1. 12.

5. *ψωμῶ*, *proprie dicitur de frustulo panis*. Sturz. — *ὀψοποιῖα—ἤν ὀψοποιεῖται*, could there be a preparation of viands more expensive or more out of taste than that which he makes, etc.

6. *προπέμπειν*, to accompany.

7. *εὖωχεῖσθαι*. Socrates used the word to mean not feasting in the common sense of the term, but *eating well*, i. e. eating so as to satisfy the wants of the body; thus deriving salutary instruction from the etymology itself of the word. — *ἐπὶ τῷ ἐσθίειν. ἐπὶ, for the sake of, to the end that.* — *ἀνέλιθαι. He applied, etc.*

## BOOK IV.—CHAPTER I.

In this and the two following chapters are found valuable suggestions on the importance of previous discipline, and especially of being imbued with good moral principles in order to a successful discharge of the duties of life, and particularly of public life.

1. μετρίως αἰσθανομένην, *mediocriter attentum vel intelligentem*. Ernesti.

## CHAPTER II.

This chapter affords a very amusing specimen of the *Socratic mode of reasoning*.

1. ὥς προσεφίετο, *quomodo iis usus sit, eos tractavit*. Index Gr. For a kindred use of the word, comp. III. 7. 8. — διὰ νύκτητα. It was necessary for one to be twenty years old before he could take a part in the debates of the ἐκκλησία. Comp. 1. 2. 40. III. 6. 1. — εἰς ἡνιοποιεῖον. καθῆξω embraces the idea of approach, hence εἰς with acc. Not being allowed to appear in the public assembly, he stations himself in a *saddler's shop* near by, and harangues those around on the subject which is under discussion in the assembly of the people.

2. κινεῖν, *laccessere, ad loquendum impellere*. Weiske. — τὰς—τέχνας, sc. κατὰ. — σπουδαίους, *peritos*. Sturz.

3. τῆς συνεδρίας. Retiring from his *company*, or the circle of his friends, *careful* lest any should think he was one of the disciples of Socrates. — τῆς πόλεως—προϋθίστης, *civitate de re quapiam consultationem proponente*. Leuncl. A debate in the ἐκκλησία was opened by the herald proclaiming, τίς ἀγορεύειν βούλεται; Aeschines κατὰ Κτης. p. 3. Negris. Boston.

5. τοῖς βουλευμένοις—ἱατρικὸν ἔργον λαβεῖν. *Etiam iis qui medendi munus a republica impetrare cuperent*. Leuncl. Phy-

sicians were appointed by the state, and received their pay from the public treasury. But they had attendants, generally slaves, who practised medicine among the lower orders. *Ἀγμοσιεύοντες ἰατροί* are spoken of, i. e. those who exercised their calling at the public cost, receiving no fees from the sick. Comp. Boeckh's *Polit. Econ. of Athens* 1. 21. Also Weiske ad loc. — *ἀποκινδυνεύων*, *hazarding experiments upon you*. *Facere periculum* is the Latin version of the word, and the idea of risk, hazard, of course enters into it. No word could have been selected with more skill in order to convey the sarcasm intended.

6. *τί ποτε*. *τί* for *διὰ τί*. Mt. 488. 4. — *ὡς συνεχέστατα ποιῆν*, do not attempt to do it forthwith, i. e. without stopping to learn the art. — *καὶ καθ' ἑαυτούς*, even of themselves.

10. *τί δὲ δὴ βουλόμενος*. *τί* Comp. II. 2. 1. — *Ἄρα μή*, etc. *It is not then*, is it. Comp. II. 6. 34. — *ῥαψωδός*. The rhapsodists, at first, were those who recited the Homeric poems, and were held in great estimation. Now their profession had fallen into disrepute, and they were noted chiefly for their affectation and pretension.

12. *Μὴ οὖν*—*οὐ δύναμαι*. Some contend that the present indicative should be the reading. But the subjunctive is used in a question in the sense of the future. Mt. § 517. There is, however, a confident air in Euthydemus, and there is implied, 'Are you afraid, that I cannot,' etc.

15. *πρὸς τοὺς φίλους*, with reference to.

20. *Δικαιώτερον*, etc. The reasoning of Socrates here appears to us mere quibbling, and the fallacy may be easily detected by replying to this question: 'No, not unless he practises it.' But Socrates, III. 9. 4, maintains that virtue or justice and wisdom or science are the same; he that knows what is right, i. e. the wise man, approves it and practises it. Knowledge, in his philosophy, is virtue. Comp. Woolsey's *Int. Gorgias*, p. 22.

21. *λογισμὸν*, a calculation, an account.

23. φιλοσοφῆν, which in its primary signification means *to love knowledge or skill in any art or science*, came to mean *to pursue any object or science by orderly methods*, as it is here rendered by Sturz. So φιλοσοφία came to mean *the pursuit or investigation of any such subject according to certain rules*. Sturz renders the phrase *inire rationem, methodo uti*.

24. Γινῶθι σαυτόν. This celebrated maxim is by various authorities attributed to Thales, Solon, and Chilo. Others ascribe it to the oracle of Apollo at Delphi.

———— E coelo descendit Γινῶθι σαυτόν.

Juven. 11. 27.

26. ἐπεῦσθαι ἑαυτῶν. sc. περί.

27. πρὸς τε τοὺς ἄλλους ἀνθρώπους—ὁμοίως διακινεῖται i. e. *similiter uti seipsos, ita alios quoque homines et negotia humana ignorant*. Schneider.

28. ἐπιτυγχάνοντες ὧν πράττουσιν, *succeeding*, (i. e. if they succeed) *in what they undertake*, etc.—καὶ οἱ τε ὅμοιοι, i. e. in their success, to which οἱ τε ἀποτυγχάνοντες is opposed.

29. κακῶς αἰρούμενοι, *malam vel infelicem facientes optionem*. Index. *Infeliciter ad aliquod munus vel negotium delecti*. Weiske.

30. Ὡς πάνυ μοι δοκοῦν. Participle with ὥς used for ὅτι with the finite verb, or in Latin the acc. with the infinitive. Mt. § 569. 2.

31. ἐπιτηδεύματα, *course or manner of life, the pursuits*.

33. πρὸς βασιλέα. Ernesti understands by it *the King* by way of eminence; i. e. the Persian King. Comp. III. 5. 26, where it has the same reference without an article. It is used as a proper name.

34. εἴγε μὴ προσθήσομεν αὐτῷ. *If we do not enumerate among the sources of happiness, beauty, etc.*

40. βλακωτέρους, *natura et indole ignaviores, nec generosos ingenio*. Schneider.



## CHAPTER III.

1. The instructions of this pagan philosopher rebuke those who, at this period of light, would discard religious influence from our institutions. Without a pure morality, regulation of the desires and of the outward life, (for such in its widest sense is the import of *σωφροσύνη*, as here used,) Socrates thought knowledge rather an evil than a good, and the true foundation of morality he judged to be right notions respecting the gods, or religion. But what a foundation was that laid by paganism!

As to the reasoning in this chapter it may be remarked, that while in Book I. Chap. 4, the existence and perfections of the Deity are argued from the indications of contrivance which are manifest in his works, in this chapter the attention is more particularly directed to the proofs of the *divine benevolence*.

3. ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. *ἔνεκα, quod attinet ad.* Sturz. With more precision Schneider: per oculos ipsos et solos per se si staret, coeci essemus, etc. — Ἀλλὰ μὴν καὶ. *But moreover.*

4. ἀσφαφέτερα, minus nos sinit videre quicquam. Sturz. — ἀνέφνηαν. The aorist used in a sense indeterminate as to time to express what is always true: *they uniformly cause*, etc. they have done and still do so.

5. Τὸ δ' ἐπεὶ—ἀναδιδόναι. Supply at the close, *τί δοκεῖ σοι*. As to the use of the infinitive, comp. 1. 4. 12.

6. συναύξειν, σύν, in connection with, coöperating with.

9. λανθάνειν—καθισταμένους, *that we are placed imperceptibly in either extreme.*

10. ἀπολαύει, construed with the accusative, denoting the nature of the enjoyment, and the genitive of the object from which the enjoyment is derived. Mt. § 327 [361.] Below, ἐμοὶ μὲν γὰρ δοκεῖ ἀπολαύων πλείω τούτων, ἢ τῶν φνυτῶν.

12. εἴ γε, *since indeed*. For μηδὲ, comp. 1. 2. 36. Allusion is here made to the demon of Socrates.

13. "Οτι δὲ γε ἀληθῆ λέγω, i. e. in what I have advanced respecting the care of the gods for man. — Ἐννόει δὲ, etc. A remarkable passage, though there are doubts with regard to the genuineness of the text. — οἳ τε γὰρ ἄλλοι. The notion of gods inferior to the one Supreme Deity was common at the time. Comp. 1. 4 17.

16. Νόμῳ πόλεως. Comp. 1. 3. 1. for the same sentiment. Such was the teaching of the wisest of the ancient heathen. Isocrates (Orat. ad Demonicum,) gives the following direction : Τίμα τὸ δαιμόνιον ἀεὶ μὲν μάλιστα δὲ μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένειν. With how little authority the precepts of pagan wisdom were clothed is manifest. It dared not openly and without compromise to assail the superstition of the times. However it might condemn the worship in which men confided, it still directed the inquirers after truth to worship according to the laws of the country. It will be noticed how important the statement here made was in its bearing on the charges brought against Socrates.

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#### CHAPTER IV.

In this chapter Socrates, in opposition to the Sophists who would confound all moral distinctions, endeavors to show that there is such a thing as right and wrong, even independently of human laws, and refers distinctly to the laws of conscience written on every man's heart.

1. παρὰ τοὺς ἄλλους. παρὰ, *prae*, in *comparison with*, or *beyond*.

2. The instance here referred to of the unbending integrity of Socrates is stated 1. 1. 18.

3. νόις, etc. Comp. 1. 2. 35. — *τινὰ ἐπὶ θανάτῳ*. The case of Leo of Salamis is supposed to be referred to. Comp. Hellen. II. 3. 39.

4. Μελήτου. Comp. 1. 1. 1. — *γραφὴν ἔφευγε*. The defendant in a trial was said *φεύγειν γραφὴν*. — *δεῖσθαι παρὰ τοὺς νόμους*. In the court of the Areopagus all appeals to the feelings were expressly forbidden. — *ἡθίλησε τῶν εἰωθότων* — *εἰωθότων*, *things customary*. — *ἂν ἄφεθεις*, *although he might easily have been acquitted*, etc. Idiomatic use of the part. with ἂν. Comp. B. 139. 14. S. 222. Note 6.

5. διὰ χρόνου. It was the second visit of Hippias, the celebrated Sophist, at Athens. — *διδάσασθαι*. Comp. 1. 2. 20. — *ἀπορεῖν*, construed with τό above; *the circumstance that he is in no doubt*, etc. The remark of Socrates was artfully calculated to draw out Hippias, who was a professed teacher of wisdom and philosophy, as it implied that no dependence could be placed on the instructions of those who professed to teach morals.

7. Σωκράτους, *how many and what they are in the word Socrates*.

9. ἀρεῖ γάρ, i. e. it is enough for you *to make sport of* others; I shall not subject myself to your questioning.

10. ἀξιοτεκμαρτότερον, *more convincing*.

13. Οὐ γάρ. Supply *κακῶς λέγεις*, *οὐ γάρ*, etc.

14. Διάφορον — ἔφη, sc. Socrates.

16. κρίνωσιν. The idea of approving enters into this word; *victoriae praemiis dignos judicant*. Sturz. The same sense is given to it by Schweigheuser. Lex. Herodot. — *τοῖς αὐτοῖς ποιητὰς αἰδῶνται*, referring to the prizes adjudged to successful candidates in the poetical contests during the greater Dionysia.

17. οἰκέται. Comp. 1. 2. 48. Note.

19. Ἀγράφους — νόμους. A remarkable passage. These unwritten laws are the laws written on the tablets of the heart

by God. — There is a striking passage in which this same law of conscience is recognized in the *Œdipus Tyrannus* of Sophocles, 863—872. — Notice the difference between the Active and Middle senses of *τίθημι*.

21. *καὶ γάρ*. Supply, 'what of that' for, etc.

25. *ἢ ἄλλα τῶν δικαίων*, i. e. *ἄδικα*. *ἄλλα* in the sense of *different from*.

## CHAPTER V.

1. *ὑπάρχειν*. Stephanus rejects it as superfluous. But there are many instances of its use with *εἶναι*. In this connection Sturz renders it *solere*. So also Index Gr. Comp. Cyrop. VIII. 8. 20. Note. Born.

6. *ἢ οὐ δόκει*. The order is *ἢ οὐ δ. σ. κωλύειν προσέχειν*, (sc. *νοῦν*), *τε τοῖς ὤφ*. — *ἐκπλήξασα* expresses the influence of pleasure to unsettle the mind, to disturb its equilibrium.

7. *Σοφοσύνης — προσήκειν*. See also below §§ 10 and 11. This use of *προσέχειν* with the genitive, is noticed in Donnegan's Lex. — *προσέχει μοί τινος*, 'anything concerns me.' Mt. § 310. — *αὐτὰ — τὰ ἐναντία*, *the very opposites*.

8. *Οὐκοῦν τὴν αἰτίαν εἶναι*. *Non igitur consentaneum est continentiam efficere contraria iis, quae incontinentia efficit?* Weiske.

9. *ὥς ἐν*, i. e. *ὥς ἔνεστι*. B. § 150. p. 438. — *συνεχισταίτοις*. Our natural desires are meant; those which are *constantly recurring*.

10. *τοῦ μωθεῖν*, follows *ἀπολαύουσιν* in construction. There is, however, some perplexity in the sentence, and alterations of the text have been proposed in order to remedy it.

11. *διαλέγοντας κατὰ γένη*, lit. *discriminating between them according to their kinds*. Notice the difference between the Active and Middle senses of *διαλέγω*, as exemplified in this and the following section.

σιν ἐπειδεῖξαι. IV. 2. 12. ἔχοιμεν εἰπεῖν, IV. 6. 9. ὥστε is understood before ἔχειν.

5. Τὸ δὲ—μανθάνειν. The Genitive would naturally follow in construction ἀπίστεπεν, but we may supply κατὰ and consider the genitive after the verb as implied. Matthiae asserts, however, that the infinitive is put with the accusative of the article, *for the genitive*, and gives examples § 542. Obs. 3.—τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, quae non communi eodemque coeli motu circumacta proprio sibi motu feruntur. Edwards, cited by Schneider. τῶν δὲ ἀστρων τὰ μὲν ἀπλανῆ συμπεριφέρεσθαι τῷ ὅλῳ οὐρανῷ, τὰ δὲ πλανώμενα κατ' ἰδίαν κινεῖσθαι κινήσεις. Diogenes Laert. 7. 144.—ἀσταθμήτους ἀστέρας, the *Comets*.—περιόδους, *their periods*.—τὰς αἰτίας αὐτῶν, *their causes* or origin. “Quibusdam antiquorum,” says Seneca, Quaest. Nat. 7. 11, “haec placet ratio, cum ex stellis errantibus altera se alteri applicuit, confuso in unum duarum lumine, faciem longioris sideris (i. e. cometae) reddi. Nec hoc tunc tantum evenit, cum stella stellam attigit, sed etiam cum appropinquavit. Intervallum enim, quod inter duas est, illustrata ab utraque, inflammaturque et longum ignem efficit.

6. Comp. 1. 1. 11. Note.—φροντιστήν implies one who pursues a subject with great care and minuteness of investigation, and, as is shown by Wieland, (comp. Mitchell's note, *Neφ.* 95,) was applied as a sort of nickname to Socrates by Aristophanes. Xenophon rebuts the sarcasm.—<sup>2</sup>Ἀναξαγόρας devoted himself much to speculations concerning the nature and origin of things—particularly of the heavenly bodies.

7. λογισμούς, understood by many to be used with reference to the *art of calculation*, or arithmetic, is by Schneider in the Index Graecitatis, interpreted to mean *syllogisms* or the *syllogistic art*, chiefly for the reason that if the former were the sense, this topic should have been introduced in connection with the mention of mathematics and geometry.—τὴν μάταιον πραγματείαν. A masculine adjective with a feminine noun; not unusual in Attic writers. Comp. Mt. 436. 2.

9. τοῦ προσέχοντος, etc. The reading adopted by Schneider is τὸν προσεχόντα—ἐαυτοῦ. But the reading in the text is the old one, and is approved by Bornemann, who however prefers αὐτοῦ to ἐαυτοῦ. τοῦ προσέχοντος is absolute with the genitive αὐτοῦ or τινός, which is readily suggested by the sentence.—ἔργον εἶναι, i. e. *it was difficult*.

### CHAPTER VIII.

The statement at the close of the preceding chapter naturally suggests the subject of this. It might be said that Socrates himself afforded an example of the inutility of the art of divination. His demon did not counsel him when he most needed guidance. The design of the author then is to show, that the circumstances connected with the death of Socrates were so ordered as to be favorable to him rather than adverse. He could not have lived much longer in any event; and besides, his trial and execution afforded him an opportunity of displaying high traits of character.

1. πόρῳ τῆς ἡλικίας, *far in life*. He was then seventy years old. As to construction, compare another expression of Xenophon, ἐκάθευδον μέχρι πόρῳ τῆς ἡμέρας. *Hellenica* 7. 2. 19.—τὴν τε δίκην, *his cause when on trial*.—εἰπών, *having pleaded*.

2. Ἀγλία. The life of Socrates was prolonged thirty days in consequence of his condemnation having taken place just as the festival, here referred to, commenced. The origin of this festival and the circumstances connected with it which had a bearing on the case of Socrates, are stated in the Phædon of Plato ad init.—τὸν δὲ νόμον, i. e. διὰ δὲ τὸ τὸν νόμον—εἶναι, etc.—θεωρία, i. e. the delegation sent to celebrate this festival, *legatio sacra quotannis solemniter in insulam Delum missa*. Sturz. —καίτοι τὸν ἔμπροσθεν, sc. χρόνον.—εὐκόλως, *suaviter, jucunde*. Sturz.

4. ἤκουσα. Xenophon at the time of the condemnation of Socrates was absent in Asia, engaged in the expedition of Cyrus.—γεγραμμένου αὐτὸν τὴν γραφήν. If a verb active is joined with the substantive from the same primitive in the accusative, in order to give an additional definition, the accusative also of the person to which the verb is referred, is added, Mt. 421. [413.] Obs.5.

5. Αὐτός δὲ πάλιν ἐπέειν. Αὐτός refers to Hermogenes, and ἔφη is understood.

7. Ἄ ἐγὼ μέγχι, etc. Ἄ refers to what has just been stated, that those live most happily who are most conscious of having made advances in moral excellence.—οὕτως ἂν εἶχον πρὸς, etc. *would so judge*, etc.

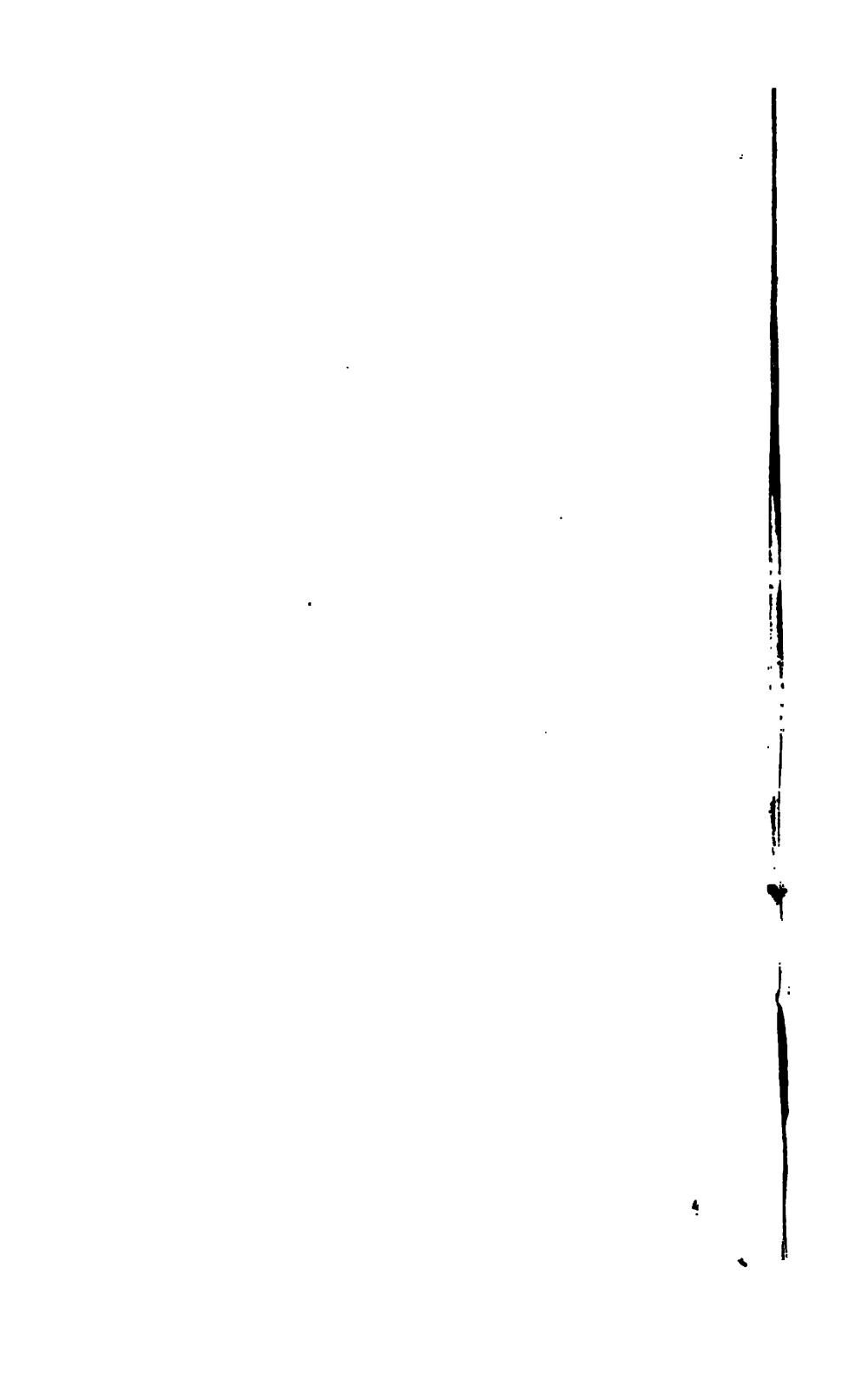
10. Ὅρῳ δ' ἐγώ γε—τῶν ἀδικηθέντων. *Video vero superiorum temporum homines non eandem posteris opinionem de se reliquisse, et qui injuriam fecerunt, et quibus facta fuit injuria.* Leunclavius.

Critics are much perplexed by the marks of interpolation they discover in this chapter. Dindorf regards as supposititious §§ 1—3. Bornemann is strongly inclined to cancel §§ 3—11 to the words ἐμοὶ μὲν δῆ. Schneider doubts the genuineness of several parts as well as the integrity of the text in others. There is indeed a striking similarity between some passages and the Apology of Socrates. Bornemann thinks that the Apology was written before the Memorabilia, so that it is not strange if for the more full exhibition of the character of Socrates at this most trying period of his life, he should introduce large quotations from the previous work. But Schneider decidedly rejects the Apology. The student, however, cannot but find this closing chapter of the Memorabilia deeply interesting. The concluding passage is a fit peroration of such a work, a beautiful summing up of these moral excellencies, which it is the main object of the author throughout to set forth for the admiration of mankind.

END.







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